

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MR. ARTHUR C. BENSON has for some time been contributing to the *Church Family Newspaper* a weekly article under the general but well-chosen title of 'Along the Road.' In one of the weekly issues the title of the article itself is 'The Search.' That is a very ill-chosen title. The title of the article ought to have been 'The Elder Brother.'

'I had a strangely intimate talk some years ago with a friend of mine. I say strangely intimate because, though I had known him for long, he had never opened that particular door in his mind to me before, and I found myself in a very unfamiliar place; indeed, the experience was as strange as if one perceived a door in a house that one knew well, and, opening it, found oneself in a room the very existence of which one had never suspected. And, to carry the parable a little further, I felt the same sort of stupidity about my own dull perceptions as I should feel about the concealed room. I should say about the house, "Of course, I ought to have seen that there was a great space in the ground plan of the house not accounted for, and I might have been more curious to know how it was taken up." Just so I felt about my friend's mind, because this new corner of it explained so much.'

That is how Mr. BENSON begins. And if we are ever going to understand the Elder Brother, so

that we may escape his elder-brotherliness, we are sure to be greatly helped by studying him in a living friend. This friend of Mr. BENSON was wealthy and 'in a sense famous.' He was also an unmarried man—which Mr. BENSON seems to say the Elder Brother was likely to have been. Moreover, he spent his time in doing things which for the most part could just as well have been left undone. He attended meetings of Societies in which he was not interested. But he had to fill in every minute of his time in some way. For (and here is the point of it) he could never be left alone with himself.

'I now see,' says Mr. BENSON, 'that he was just afraid of his own thoughts.' And that is itself a singular thing. It is singular because it shows that he had thoughts. Mr. BENSON says that the man who has thoughts is singular. But he is still more singular in being afraid of them. Well, one day, after Mr. BENSON and he had dined together, 'with that kind of simplicity that can only be attained by wealth,' in his finely-appointed house in London—after they had dined together, he suddenly said with great seriousness that he felt rather bitterly, now that his life was nearly over—he was a man of between sixty and seventy—that he had somehow lost his way, and that he had always been bustling about on the outskirts of life.

He told Mr. BENSON that the trouble was due to his never having married. Which leads one to be almost certain that the Elder Brother was an unmarried man. He said that if he had had a wife and children, 'a fretful invalid wife and some ill-conditioned, ungainly children,' it would have been different with him. But being unmarried he had never had a chance to live, and it was to hide himself from his own thoughts, his thoughts of his life's futility, that he occupied his time so assiduously.

Mr. BENSON reminded him that he had friends to whom he had shown himself friendly. He admitted it. 'But it is not that that I mean; it is just the lack of the essential touch of life that I have missed.' And then he said, 'It is just the difference between looking at a tiger through the bars of a cage, and meeting it face to face in a jungle.'

It is not that there is no other way of meeting the uncaged tiger face to face than by marrying. Marrying does not always do it. Mr. BENSON told his friend of a wise old lady who said that 'marriage is very much like anything else.' It is only that this rich man felt that if he had been compelled to do that which cost him sacrifice, sharp skin-piercing sacrifice, such as he would have had if he had married a fretful wife, then he would have been able to live. He had not lived. He had never once really had his back to the wall.

'Well,' said Mr. BENSON, 'that's a mournful tale; but let me ask a question, if it is not impertinent. I have always thought you a religious man—what has that meant to you?'

'Ah,' he said, 'that's a hard question! I sometimes seem to have come into that too easily, to have inherited it, like my wealth. It has always been to me a beautiful and uplifting thing; but now that I am old, it seems to me that I have never paid a price for it. I have never found the narrow gate, with pain and difficulty. It has been

a procession, not a pilgrimage. I have never lost myself to find myself. I said that I had lost my way; but that is not at all the same thing as losing oneself; one only carries one's burden more consciously than ever! And though I am not ungrateful for my religion, it has not only not simplified things for me, but it has made things more elaborate, because it has introduced more motives into it all, and increased the complexity of life. Religion, to be vital, must be the one constraining impulse, not one of many attractive influences.'

O wise Elder Brother! Not a word of complaint—for why, there is not even a younger brother coming home to vex him. If he had but gone astray and known it. 'For the saving thing,' says Mr. BENSON, 'is to feel like the Psalmist, "I have gone astray like a sheep that is lost."'

The Bishop of Bloemfontein is the author of three books. The first is the most original. But its title, *The Spirit of Man*, was unattractive, and only a few persons made its discovery. The second was called *Ara Coeli*, a title with a strong Ruskin suggestion, and this was supported by the sub-title, 'An Essay in Mystical Theology.' So the second book made a considerable impression. *The Spirit of Man* was published as long ago as 1891, but it should be looked for yet. *Ara Coeli* appeared in 1908. The third book is just published. Its title is *Faith and Experience* (Methuen 3s. 6d. net).

The idea of the book is that our supreme need is knowledge—which is quite true, sometimes glaringly so; and that knowledge can be made ours only by the combined exercise of faith and experience. Experience of a matter does not enable us to say we know it, for it may not be worth knowing, and knowledge is a great thing. To say that we know pain because we have had toothache for six weeks is to degrade that word from its high estate. Knowledge is partly of the

unseen. That is to say, a thing must be at least partly beyond sight to be great enough for the application of the great word knowledge. It must be a matter of faith.

But, again, we cannot say that we know a thing when we have exercised faith upon it. We must make it into our experience. We must give it time to reveal itself to us; we must give ourselves time to trust to its reality. When Abraham (or any one else) goes out to seek a country, he goes in faith, but he does not know the God who has sent him out. He must experience that God in the day of the laying of Sarah in the grave, the day in which he sees and says that he has not so much of a country as to set his foot on. He has to experience God in the day of the sacrifice of Isaac, of whom it was said, 'In Isaac shall thy seed be called.' Abraham went out by faith in God, but he did not know God until he lay down to die, not having received the promised country but having seen it afar off.

Is there a twofold gospel in the New Testament? HARNACK says there is. He says emphatically that there are two gospels, two different forms of good news.

He describes them in this way. The first gospel 'is a message of joy preached to the poor, the meek, the peacemakers, and them that have a clean heart. It is a message that the kingdom of God is nigh, and that this kingdom will take away the sorrows of the poor in spirit, will fill them with righteousness, and will bring them all the blessings which attend the accepted children of God.' The other gospel is that 'the Son of God came down from heaven, was made man, and through His death and resurrection has redeemed believers from their sins, from death and Satan, and so has made real the everlasting salvation of God.'

Now the question with HARNACK is, Where

did this second gospel come from? He delivered a lecture last year in Berlin at the International Congress of Free Christianity. The lecture may be had from Messrs. Williams & Norgate in London. Its title is *The Two-fold Gospel in the New Testament*. HARNACK has no doubt whatever that there are two gospels in the New Testament. And he seems to have no doubt that the first gospel came direct from Christ. What he undertakes to answer in his lecture is where the second gospel came from.

WREDE could have answered it for him in few words. He would have said that it came from St. Paul. But HARNACK is not quite satisfied with that answer. St. Paul had something to do with it. But that it was a pure invention of St. Paul's, as WREDE would have said, is impossible. For St. Paul clearly indicates that the two great statements which the second gospel contains, that Christ died for our sins and that He rose again, were generally accepted articles of faith at the time when he became a Christian. And this is proved independently by the first chapter of the Acts of the Apostles. HARNACK holds that there are four sources of this second gospel.

The first source is the teaching of Christ Himself. For HARNACK is persuaded, not only that Christ preached the necessity and the reality of the remission of sins, but also that He associated His own person and work with it. He claimed the power to forgive sins, and at the celebration of the Last Supper He associated His own death with their remission.

The second source is the Old Testament. This source is apparently not quite so sure. For that the Messiah would suffer and die was certainly not the general expectation of Judaism in the time of Christ. HARNACK thinks, however, that this expectation was not altogether lacking, because some persons held John the Baptist to be the Messiah even after he had been beheaded. And then there was the doctrine of the Suffering Messiah in Old

Testament prophecy, especially the 53rd chapter of Isaiah. Of this chapter HARNACK says, with a cautious circumlocution that is almost amusing, 'If its acceptance was striven against in wide circles, an evasion of it, because of the ruling exegesis, was not easily possible.'

The third source is the reasoning of St. Paul. St. Paul's mind was antithetical. He never rested till he had led everything up to great and moving contrasts, and brought it to a paradoxical form. He had read in the Old Testament, 'Cursed is he that hangs on a tree,' and he learned from the first disciples of Jesus that Christ died for our sins according to the Scriptures. From this he proved that Jesus, through the very fact that He was accursed, had brought salvation to man. The death on the cross was thus the most necessary part of the life of Christ. But St. Paul had also learned from the early disciples that Jesus had risen again from the dead. And so, just as in the death of Christ he discovered the forgiveness of sins, in His resurrection he found a new spirit working

in man and overcoming the desires of the flesh.

The fourth and last source of this second gospel is the mythology of the heathen world. But HARNACK does not honestly think there is much in that. The myth of a God dying and rising from the dead no doubt confronted St. Paul as he journeyed from Syria to Corinth, and may have had some influence on his thinking. But HARNACK believes that that influence was infinitesimal in comparison with the influence which St. Paul's preaching must have had upon those who were prepared for it by their previous belief in that myth. Their preparation was, after all, only a preparation of bondage. St. Paul's preaching was a wonderful and joyful liberation.

Does HARNACK mean, then, that we should accept the first gospel and reject the second? No; he himself accepts both. The first gospel, he says, contains the Truth; the second contains the Way; both together bring Life.

Codex Edinburgensis.

A HITHERTO UNKNOWN MANUSCRIPT OF THE OLD TESTAMENT.

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II.

THE way is now open for a more technical account of some of the features of the manuscript that are likely to appeal more particularly to the student of the Hebrew text. A MS of the Old Testament, such as the Codex Edinburgensis, may be said to contain three distinct elements, each of which may be, and indeed often is, the work of as many individuals. These are (1) the consonantal text, (2) the vowel-points and accents, and (3) the Masorah (more correctly, it would seem, Masorah, מְסֹרָה).

Taking these in their order, we have in the text of our Codex the work of a scribe who belonged, as we have seen, to the German school of copyists

of the sacred text. The heavy and slightly sloping German hand is readily distinguished from the more elegant and upright Sephardic or Spanish hand which imitated more closely the older Oriental style of writing. In the German manuscript hand of the thirteenth and fourteenth centuries, several pairs of letters can scarcely be distinguished except by their context, as a glance at the page of Codex Edinburgensis reproduced in the June number will show. Such are ב and כ, ד and ר, ה and ח. ס and final ם; on the other hand, נ can never be mistaken for י, as is the case in the early Spanish manuscripts. The final letters do not extend, or extend but little, below the line of the other

consonants. Thus ך and final ך, ך and final ך, are almost indistinguishable, while final ך closely resembles ך.

The Sopherim or scribes of the first centuries of our era had already decreed, as the Talmud bears witness, that in Bible manuscripts a word must never be divided between two lines. This explains the unequal length of the lines in the oldest extant MSS.¹ In addition to dots, broken letters, and the first letter or letters of the next word, by the end of the eleventh century the practice was introduced of extending certain letters, the so-called *literae dilatabiles* (אהלהם),² to bring the last word to the edge of the column. In our MS, however, as in other MSS of the thirteenth and fourteenth centuries, the letters ך (see frontispiece of the June number, col. 2, l. 23), and ך (col. 1, l. 25 col. 2, l. 25) are also used for this purpose, and even ך has its base-line extended (col. 3, l. 1); to economize space, the columns of the page reproduced, containing 2 K 25^{27b-30} and Jer 1¹⁻²², will henceforth be denoted by the letters a, b, c, followed by the number of the line, thus a 25, b 23, c 1).

In the execution of his laborious task the scribe had to observe the stringent laws and prescriptions binding on those who copied any part of the sacred Scriptures. In our Codex, not only are the three poetical books of Psalms, Proverbs, and Job

¹ Which is the oldest existing manuscript of any considerable part of the Old Testament? The honour of being the oldest, *bearing a date which can be accepted as genuine*, is usually assigned to the St. Petersburg manuscript of the Latter Prophets dated 1228 of the Seleucid era, i.e. 516 A.D. But Professor Gottheil maintains that 'there is absolutely no reason to doubt the data' in the colophons to a MS of the former Prophets in the Karaite Synagogue at Cairo, according to which it was written in Tiberias by the celebrated Massorete, Moses ben Asher, in 'the year 827 of the destruction of the second temple' (see *Jew. Quart. Rev.* (1905), xvii. pp. 639 ff. with facsimiles). This is the year Oct. 896-7 of our era. Dr. Ginsburg, however, maintains that the Pentateuch MS 'Oriental 4445' of the British Museum, although not dated, was 'probably written about A.D. 820-850,' and is therefore the oldest as yet known. The claims of a Cambridge MS to date from the ninth century, and of another at Aleppo, bearing to have been written by the great master of the Massorah, Aaron ben Asher, the son of the above-mentioned Moses (beginning of tenth century), are now generally disallowed.

² In saying that these letters were unknown in the middle of the twelfth century, Ginsburg (*op. cit.*, 653) has forgotten that they are already found in the famous Codex Reuchlinianus of date 1105 A.D., a page of which is reproduced in vol. i. of Stade's *Geschichte d. Volkes Israel*.

written in metrical form (hemistichs), but, as prescribed, certain poems in the prose books are so written. Thus Dt 32, and 2 S 22 are written in hemistichs, while Ex 15 and Jg 5 exhibit the peculiar form reproduced in our printed texts. In the matter of the open and closed sections, especially outside the Pentateuch, the MSS vary considerably. Codex Edinburgensis, also, differs in many places from the standard Massorah (cf. the breaks in Jer 1 with Ginsburg's text). The insertion of the letters פ and ס to indicate an open and a shut section respectively, which characterizes later MSS, is not found, except in two or three cases, in our MS. The 54 Parashahs or Sabbath Lessons of the Pentateuch are carefully denoted by a couple of large פ's under either end of the last line. At the end of the sixth (Gn 28⁹) and eleventh (47²⁷) pericopes, where there is no sectional break, the beginning of the new pericope is indicated by the letters פֶּרֶשׁ on the margin. In Genesis, but not beyond, the number of verses in each Parashah, with their mnemonic sign, has been entered by the punctuator, but of this in my next paper. The first word of each Parashah is written in large letters and stands alone in its line. Throughout the second volume of the Codex, the first word of each book is also written in large letters (see frontispiece for Jeremiah); the letters of ויחי in Jos 1¹, indeed, are about 2 inches in height and are ornamented with a border of tracery. The Haphtarahs, or lessons from the Prophets, are noted on the margins of vol. ii. (see illustration at Jer 1¹). The Sedarim or triennial lessons from the Pentateuch are not indicated in the text of this MS, although their number is entered in the Massoretic note at the end of each of the books.

The original scribe has been very sparing in his use of the characteristic expressions at the close of the books, limiting himself to the simple חזק, 'be courageous,'¹ at the end of the Torah, of Isaiah (Major Prophets), and of the Hagiographa. The author of the Massorah Magna to the Pentateuch, however, has introduced two personal notes which may be reproduced here. At the end of the Massorah to Leviticus he writes טוב אהה ומטיב, 'good art thou and doing good'! while at the close of the note at the end of vol. i., giving the number

¹ A common formula runs thus: 'Be courageous and let us show courage [from 2 S 10¹²], and may the scribe never be hurt' (חזק ותחזק והספר לא יוק).

of verses, etc., in the Torah, he ventures on a gentle rhyme:

חציו נהן
ואת עבדו יחן

i.e. 'its half is נהן (Lev 11⁴²—for this see next paper), and may He have pity on his servant.' Again, after the usual summations at the end of Malachi, the same Massorete or another gives utterance to the prayer, חזק ידים רפות, 'strengthen the feeble hands.'

In entering these personal expressions at this point I have digressed from the order of treatment proposed above, which was to deal first of all with the work of the copyist, or copyists, of the consonantal text. The latter, it need hardly be said, is that presented by all known MSS, Eastern and Western, which the majority of modern scholars now believe to have been derived from a single archetype, probably of the second century of our era (see Cornill, *Introduction*, etc., Eng. tr. p. 499 f.). As in the hundreds of MSS collated by Kennicott and his helpers, by Rossi and by later scholars, among whom Christian D. Ginsburg stands pre-eminent, the variants presented by Codex Edinburgensis are of little account compared with those found in early MSS of the New Testament. Much the largest group consists of variations formed by the presence or absence of the vowel-letters, technically *scriptio plena* and *scrip. defectiva*, as will appear from the collation of 2 K 25²⁷⁻³⁰ and of Jer 1¹⁻² with the Massoretic recension as given by Ginsburg and Baer, which must be reserved for a third and final paper. It may, however, be said here by anticipation that this page of our MS contains only two variants of importance, namely, בבלה from the original scribe (a 9), corrected by the punctuator to conform to his version of the Massorah, and מצוה in c 18, where the reading of the *textus receptus* is entered by a later hand on the margin. An extended collation would probably show that the above is typical of the other 1060 pages of this MS.

I come now to the work of the collaborators of the original scribe in the production of our Codex. First of all the vowel-points and accents were supplied by the Nakdan or punctuator, who also, as we shall see, revised the consonantal text. The variations in the form and use of the vowels and other signs presented by Codex Edinburgensis are those characteristic of the school to which it belongs. These have been set forth in great detail by Ginsburg in his description of the German MSS in the British Museum in Part II. of his *Introduction*

(chap. xii.). A few notes are all that my space will at present allow. The sign of gamets (ֿ), for example, is that of pathach with a dot below, as in the older MSS of all schools. The same sign is used as a rule for gamets-chatuph (e.g. מִלֵּו, a 4), but occasionally we find instead the sign of chateph-gamets ֿֿ, a practice which has been introduced universally by Baer in his editions of the O.T. text. Occasionally, also, more particularly with ה, this sign and that of chateph-pathach are partly introduced into the body of the letter, thus ֿה. When Cholem precedes the letter Shin, or follows Sin, it does not, as in our printed texts, coalesce with the diacritical point of the consonant; both are written over the ש (see יִשְׁבִּי, c 4 and נִהְשֶׁה, c 22). With the final ך gamets and shewa are placed at the foot of the letter, so that ךֿ is scarcely to be distinguished from ך.

Of the other signs mappiq is not placed within but below ה, as if it were chireq (הֿ), even with the shortened divine name יהֿ. The raphe is consistently placed over בִּנְרַכְפָּת when these are aspirated, as well as over ה when without mappiq (יִשְׁבְּעָה, a 1). The most notable divergence, however, is the very sparing occurrence of metheg, which in later MSS and in our printed editions is so widely used to mark the secondary accent and for other purposes. Thus it is absent from אֲנִי, b 12, and even before the ֿ of הִכְהַנִּים, a 24 (see further Ginsburg, *op. cit.*). Of other peculiarities in this Codex may be noted the pointing of the tetragrammaton. As every one knows, there is a curious inconsistency in the pointing of it in our current texts. When, as in the vast majority of cases, the Massorah intends that it should be pronounced אֲדֹנִי, the pointing is יְהוָה with ֿֿ under the Yod. But when יהוה occurs in conjunction with אֲדֹנִי, the pointing is יְהוָה, with chateph-seghol retained. In our MS the punctuator is more consistent, pointing יְהוָה (without cholem, thus avoiding the irregularity of Waw having two vowels) and יְהוָה respectively.

If the consonantal text as it left the hand of its copyist had not previously been gone over by a special reviser, this duty fell to the punctuator. Omissions in the text were inserted in the margin. Two illustrations are found in the photograph, b 32 and c 34. A fruitful source of omissions in MSS of all schools and periods is that technically known as

homoioteleuton (see the writer's 'Samuel' in *Century Bible*, p. 27, and index *sub voce*). I have collected dozens of such omissions in Codex Edinburgensis, where they are specially frequent in the Book of Ezra-Nehemiah.¹ The most remarkable instance of homoioteleuton is one which must almost certainly have been present in the original archetype of the Massoretic text above referred to, namely, Jos 21^{26f.} It will probably be a surprise to most of my readers to learn that these two verses form no part of the sacred text according to the official Massorah, although they are required by the context, and are found not only in the LXX and Vulgate, but in a number of Hebrew MSS (see the full discussion in Ginsburg, *op. cit.*, 178 ff., and index under the passage). They are absent from Codex Edinburgensis. It is otherwise, however, with another verse, Neh 7⁶⁸, which is similarly treated by the Massorah. The consonants thereof have been copied by our scribe from his exemplar, but the Massorete has declined to supply the necessary vowels, and has besides added the *circellus Massoreticus* (°) at the beginning and end to show that the verse in question formed no part of the true text according to his school.

¹ It is scarcely necessary to remark that these books, as well as 1-2 S., 1-2 K., and 1-2 Ch. are written as one in our Codex.

In the case of letters, especially י and נ, and words present in the MS copied by the original scribe, but absent from the text preferred by the Massoretic reviser, the latter drew his pen lightly through the offending letter or word (see a 9, the ה of בבלה). But in the case of the tetragrammaton (יהוה), where the text followed by the reviser of Codex Edinburgensis read otherwise, it would have been sacrilege so to treat the divine name, which now appears as יהוה or יהוה.² In two places I find a peculiarly modern method of marking a mistake in the position of two letters or words. In Nu 12⁴ the scribe had inadvertently transposed the second and third letters of פתאם. The reviser makes the correction by placing the letters denoting our י and נ over the transposed

letters thus: פִּתְאָם־. Similarly the transposition of the divine names in Am 6⁸ is indicated thus:

נִשְׁבַּע יְהוָה אֲדֹנָי

² I regret that considerations of space preclude the discussion of the numerous passages, especially in Is 6-11 and in Am 5-7, where the scribe of Codex Edinburgensis has יהוה instead of the substituted אֲדֹנָי of the *textus receptus*—see Ginsburg's new editions of these books for the divergent readings of the MSS.

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

PSALM LXVIII. 18.

Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the Lord
God might dwell with them.

1. THE period of history to which the sixty-eighth Psalm belongs is uncertain; some parts wear the appearance of being ancient, others present features which point with some cogency to a later date. The Old Testament affords many examples of a writer incorporating, and adapting to his own use, phrases, and even entire verses, originally written on an altogether different occasion and by another hand; and it is possible that this is the solution of the phenomena which the Psalm presents.

Certainly, two verses are quoted, nearly word for word, from the Song of Deborah, in the fifth chapter of the Book of Judges; and this being so, it is quite conceivable that other verses may be quoted from some earlier sources extant at the time when the Psalm was composed, but now lost.

The Psalm will in any case not be earlier than the closing years of the Babylonian captivity; and it is a reasonable conjecture that it was written in view of the approaching return of the exiled nation to Palestine, and of God's re-entry into His ancient sanctuary on Zion. The Psalmist views the coming deliverance as a great manifestation of Jehovah's power, and a triumph over Israel's foes; and so he opens in tones of hope and exultation,

almost quoting the words of the old war-cry, which was used when the Ark was moved :

Let God arise, let his enemies be scattered,
And let them that hate him flee before him.

Throughout, the Psalm is pitched in the same triumphant key: it is the most buoyant, the most animated, the most powerful which is to be found in the Psalter.

The Psalmist describes, under figures borrowed from the triumph of an earthly conqueror, God's entry into the abode He has chosen for Himself: at the head of armies of angels He enters the sanctuary on Zion :

The chariots of God are twenty thousand, even thousands redoubled :

The Lord is come from Sinai into the sanctuary.
Thou hast ascended on high,
Thou hast led (thy) captivity captive;
Thou hast received gifts among men,
Yea, among the refractory also, that Jah God might dwell (there).

The Psalmist pictures to himself a triumphal procession, winding up the newly-conquered hill of Zion, the figure being that of a victor, taking possession of the enemy's citadel, and with his train of captives and spoil following him in the triumph.

Ps 68 is, as Ewald says, 'the greatest, most splendid, and artistic of the temple songs of restored Jerusalem.' It celebrates Jehovah's entry into Zion. This culminating verse records, as the crowning event of Israel's history, the capture of Zion from the rebel Jebusites and the Lord's ascension in the person of His chosen to take His seat upon this holy hill. The previous verses, in which fragments of earlier songs are embedded, describe the course of the divine leader of Israel through former ages. In the beat and rhythm of the Hebrew lines one hears the footfall of the Conqueror's march, as 'He arises and his enemies are scattered' and 'kings of armies flee apace,' while nature trembles at His step and bends her wild powers to serve His congregation. The sojourn in the wilderness, the scenes of Sinai, the occupancy of Canaan, the wars of the Judges, were so many stages in the progress of Jehovah, which had Zion always as its goal. To Zion, the new and more glorious sanctuary, Sinai must now give place. Bashan and all mountains towering in their pride in vain 'look askance at the hill which God has desired for his abode,' where 'Jehovah will dwell for ever.' So the day of the Lord's desire has come! From the Kedron valley David leads Jehovah's triumph up the steep slopes of Mount Zion. A train of captives defiles before the Lord's anointed, who sits down on the throne that God gives him and receives in His name the submission of the heathen. The vanquished chiefs cast their spoil at his feet; it is laid up in treasure to build

the future temple; while upon this happy day of peace 'the rebellious also' share in Jehovah's grace and become His subjects.¹

The expression 'led captivity captive' is sometimes taken to mean, 'led captive and subdued the power which enthralled others,' the word 'captivity' being almost personified. But, in fact, *captivity* is simply an abstract term denoting *captives*, as is at once shown by the passage from the Song of Deborah, from which the expression here used is evidently borrowed—'Arise, Barak, and lead thy captivity captive, thou son of Abinoam.' Thus the phrase just means, 'Hast led in triumph the captives which thou hast taken.'

In the words following, 'Hast received gifts among men,' the Psalmist alludes to the tribute offered either by the vanquished foes themselves, or by others who came forth spontaneously to own the victor, and secure his favour. And, he adds, even those who have held out most obstinately, even the stubborn or refractory ones, are now ready to offer homage, that 'Jah God may dwell (there),' in the home which He has chosen, with none to dispute His possession of it.²

A woman in Dr. Gordon's church, living in one room of a tenement house, gave a hundred and sixty pounds to the foreign missionary collection. When Dr. Gordon called and asked how she could give so much, she said she could live upon forty pounds a year for herself, and added: 'I do not know how I could go to meet my Lord, if I lived upon a hundred and sixty, and only gave Him the forty pounds.' How many of us spend more upon ourselves than we give to our Lord?³

Björnson the poet was once asked on what occasion he derived the greatest pleasure from his fame as a poet. His answer was: 'It was when a delegation from the Right came to my house in Christiania and smashed all the windows. Because when they had thus attacked me, and were starting for home again, they felt that they ought to sing something, and so they began to sing, "Yes, we love this land of ours." They could do nothing else! They had to sing the song of the man whom they had attacked.'

2. This verse is quoted by St. Paul in his Epistle to the Ephesians, in a somewhat different form. Speaking of the various gifts conferred upon members of the Church, he writes (4⁷⁻⁸): 'But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men.' St. Paul is not here following the genuine text of the Psalm, but is in all probability guided by an old Jewish interpretation with which he was familiar, and which, instead of 'received gifts among men,' paraphrased 'gave gifts to men.'

It must not be supposed that St. Paul quotes the text in *proof* of the Ascension of our Lord—

¹ G. G. Findlay, *The Epistle to the Ephesians*, p. 229.

² S. R. Driver.

³ Sherwood Eddy, in *Make Jesus King*, pp. 153, 154.

which it would clearly be inadequate and unsuitable to establish: but, speaking of the gifts bestowed by Christ upon the Church, he recalls a passage which, in the form in which he was familiar with it, described a bestowal of gifts on man; and he cites it as an illustration of what he is saying. St. Paul quotes the Old Testament in the manner common to his age, and not always with that exact regard to the original sense of the passage quoted which we should expect him to show: he follows, where it suits his purpose, an interpretation current among the Jews, without stopping to inquire whether it was consonant with the sense strictly attaching to the passage in its original connexion. That he does not appeal to the text as a proof passage, appears further from the fact that there is no indication that the Psalm was treated as a Messianic one, or supposed to have a Messianic sense, by the Jews; and yet, unless this were antecedently clear, no argument could be based upon it. But St. Paul, in fact, merely quotes the passage, because he sees in it, as understood by the Jews of his own day, an anticipation of a particular truth of Christianity.

The verse in the Psalm is descriptive of a *past* fact; it describes the historical ascent of God into the 'tent' prepared for Him by David upon Zion; it is no prediction of the Ascension of our Lord; it has no reference to the future. At the same time, it is true that, as a signal and conspicuous event in the history of the Old Covenant, it may be viewed as a foreshadowing, or, as it is sometimes termed, a *type*, of the great Ascent and Triumph of Christ, the King, to heaven. And this, no doubt, is the light in which St. Paul really regarded it. The ascent of the Ark, in which God was present, into Zion, *prefigured* the Ascent of Christ into heaven.¹

Taking the text, then, as a figure, if not a direct prophecy, of the Ascension of Christ, and keeping in mind St. Paul's use of its words, we have:

I. The Ascension as a Triumph.

II. The Ascension as the occasion of Gifts given to men.

I.

The Triumph of the Ascension.

1. It was a great triumph. The author of the 68th Psalm is describing the triumph of God over His

¹ S. R. Driver.

enemies, when the Almighty scattered kings before Israel, the type of His Church. In graphic imagery we are told that the chariots of God are twenty thousand, even thousands of angels. He ascended on high, and led His captivity captive. That is to say, like a great earthly conqueror, He was followed by His train of captives. In Deborah's song the same expression is used: 'Awake, awake, Deborah! awake, utter a song. Arise, Barak! and lead thy captivity captive'; lead the conquered hosts to grace thy triumph. In St. Paul's day such imagery would be very real. He was writing his Epistle during his two years of imprisonment at Rome. A triumph there had a very definite meaning. Rare as such things became in the days of the Empire, the recollection of them would be still fresh in the minds of men, and the thoughts of the imprisoned Apostle would naturally turn from that which was still the goal of every Roman general's ambition to one, a conqueror too, who had won a victory which no Cæsar ever could contemplate, and led in captivity hosts to whom the subject princes of the world-empire were as nothing. St. Paul, in the capital of that great empire, could not but look forward and backward; backward to the first founding of a little company of twelve; forward to the day when the Roman Empire should be no more, and every tongue should confess that Jesus Christ was Lord to the glory of God the Father. Already the triumph procession had begun, and the Conqueror had gone up on high to that place from which He had gone to victory.

2. There were many things that would give a special appropriateness to the comparison between Christ's triumph and that of a Roman general.

(1) First of all, it was decreed by Roman law that no general should receive a triumph—that is, should be allowed to enter the capital preceded by his conquered enemies, and followed by his victorious legions—*unless he had personally taken part in the campaign*. There was no such thing then as winning a victory in the seclusion of the general's tent. The general fought in the forefront of his legions, and led them to victory. And had not that great Conqueror to whom the Apostle's thoughts turned fought in the forefront of the battle—nay, fought and won alone? Had He not been the first to burst the gates of death, to die and rise again that He might destroy him who had the power of death?

(2) Then, again, no Roman general might

triumph *unless his victory was final and brought with it peace.* Here, again, the thought of Him whom prophecy had foreshadowed as the Prince of Peace would rise up in the Apostle's mind. He would think in the midst of trial and suffering of the inalienable gift which Christ had given! 'In me ye shall have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.'

(3) Lastly, the Roman general might have no triumph *unless at least five thousand of the enemy had been slain in a single engagement.* Would not the Apostle think in a moment of that last fight on Calvary, when the hosts of darkness gathered round the Lord, and the sun seemed to have given up the world to them; and yet they gathered together all their forces, only that the Victor's triumph might be more complete. Never shall the vanquished recover from that deathblow; never shall his legions triumph over them over whose heads floats the banner of the Cross, whose brows are marked with the Victor's sign. If the rejoicing people in their gladness at Goliath's death might shout, 'Saul has slain his thousands, but David his tens of thousands,' what shall we, the redeemed of the Lord Jesus, say as we remember death robbed of its sting, the grave stripped of its victory, the Prince of the Power of the air driven from His kingdom, and His legions lying dead upon the battlefield of Calvary? Surely the Apostle's parallel was just. None ever gained a victory more final and complete than that which Christ had won. His Resurrection was the acknowledgment of His victory. His Ascension was the triumph of the Victor.¹

II.

The Gifts following the Ascension.

1. The gifts received among men, according to the Psalm, cannot, without great artificiality, be taken as prefiguring anything except the *tokens of homage* rendered by men to their ascended Lord. Here St. Paul substitutes a different sense altogether; for material gifts received *from* men, he substitutes spiritual gifts given *to* men. In so doing, however, as has been said, it is probable that he followed a current interpretation, or paraphrase, of the verse, which made it suitable for quotation in a context in which he is speaking of

¹ A. L. Moore.

the manifold gifts conferred by Christ upon His Church.

The unnamed poet's triumph-song has become the inheritance of the Christian Church; and the hopes and aspirations of many hearts, and many times, have found expression in his jubilant, soul-inspiring words. The desire which his opening verses embody is one which we can at all times echo, without the smallest reserve; the majestic ascription of thanksgiving and praise with which he closes can never lose its impressiveness, or become inappropriate. The blessings bestowed on Israel, to which the Psalm so abundantly alludes, may be regarded as a figure of the blessings bestowed upon the Church; and hence its suitability as one of the special Psalms for Whitsunday.²

2. When He ascended up on high, 'He led captivity captive, and gave gifts unto men.' It was not only a day of triumph in which every Christian soldier had a part, and shone with the reflected glory of his General,—it was a day of blessing. The Evangelists simply tell us that the Lord 'lifted up his hands, and blessed them'; but St. Paul sees what that blessing meant. Not for those disciples only was that blessing meant, but for *men*, for the human nature which He had redeemed and glorified. 'He gave gifts unto men.' The literal allusion, doubtless, is to the practice of scattering money among the people, in largess, as it used to be called, and distributing sums of money from the spoils to the most prominent among the victorious legions. But the gifts which the Lord Jesus secured for man by His Ascension were the sevenfold gifts of the Holy Spirit, which He had promised to send. 'If I depart, I will send him unto you.' The disciples who beheld the Lord's departure from earth could see at first only one of the many gifts which that promise contained. The Spirit, who was to come to them on Whitsunday, was to be 'the Comforter.' They could understand that, because it was that of which they now felt most in need; but when St. Paul was writing, the manifold gifts of Christ by the Holy Spirit had begun to show themselves. He was the Comforter; but that was not all. He was a *Guide* in time of doubt, leading them as Christ had promised. He was the *Enlightener*, unfolding to them the deep things of God, the glorious future which was their right by partner-

² S. R. Driver.

ship in Christ's victory. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.' He was their *Advocate* with God, pleading for them 'with groanings which cannot be uttered.' He was God's *Messenger* to them, arousing, leading, drawing them with cords of love into union with God in Christ. He was *the beginning and ending* of their spiritual life, transmitting to them the life of Christ, strengthening that life by giving more grace, kindling that life of Christ into active operation by realizing to them the Presence of Christ. He was the great *Absolver*, applying to individual souls the pardon won by Christ. He was the great *Strengthenener*, giving to them more and more of Christ Himself as they were able to bear it, till the sin-stained soul should be purified and builded into a temple of God through the Holy Spirit.

3. But the gifts of the Ascension may be thought of in a more general way than this. As the first word of the first sermon that Christ delivered was the word 'Blessed,' so the last act in which He was engaged ere the clouds received Him out of sight was this, 'He lifted up his hands, and blessed them.' And now for evermore He lives to bless, having led captivity captive. What are the gifts of the ascended Christ?

(1) The first great gift of the ascended Christ is the gift we must all receive before we are ready to receive any other gift, the gift of the Divine pardon, pardon for sin.

I was admiring a cluster of fine fruit-trees literally robed in blossoms. The old gardener, standing by, remarked, with a shrewd, complacent air, 'Well, sir, I might say I gave them those'; and then, in answer to my questioning, he went on to tell me how for seasons the trees had borne scarcely anything, and how, at last, not content with pruning them above, he had pruned them below also, digging deep round them, and cutting in twain the long tap-root of each that struck down into coarse, sour soil, and drew from thence evil for the trees—so the old gardener represented it. 'And that, sir,' he said, 'is how I gave them these beautiful blossoms—just, you see, by setting them free from the coarse, sour soil beneath, to which the tap-root bound them.' Whether or not his notion was correct, it led me to consider what giving of gifts to men there may be, and often is, in just setting them free from something—from something unwholesome, or mistaken, or wrong—to which they are in bondage.¹

(2) The next is the gift of preservation. So frequently young men come along and say, 'It is no use my attempting to live the Christ-life, I could not keep to it.' And then one wants to say to that young man, 'Dear friend, you have nothing to keep, you have to be kept, kept by the power of God. Salvation is not a lonely thing, it does not come to you by itself; the Saviour and the salvation come together; you cannot have the redemption without the Redeemer.'

At cool of day, with God I walk
My garden's grateful shade;
I hear His voice among the trees,
And I am not afraid.

He is my stay and my defence;—
How shall I fail or fall?
My helper is Omnipotence!
My ruler ruleth all.

The powers below and powers above
Are subject to His care;—
I cannot wander from His love
Who loves me everywhere.

Thus dowered, and guarded thus, with Him
I walk this peaceful shade;
I hear His voice among the trees,
And I am not afraid!²

(3) And then there is the gift of power for service. 'Ye shall receive power after that the Spirit has come upon you.' Oh, that the eyes of the Church might be attracted with unspeakable longing toward that prize, the gift of the ascended Christ, the gift of power. Then the prayer 'Thy kingdom come' may be more than an aspiration.

Power, that is the great practical matter for us, once our faces are set towards the light; and in the life in Christ the way of power is marked out. Everywhere, all over the world, in its darkest places, as a man follows the light he sees, the power comes, and more light comes, and power grows anew, divine power flowing in upon him and through him, whether he knows it or not. But in the Christian faith we are given an open vision of the way of power, as well as of the light and truth of men; open-eyed we may yield to Christ being made Man in us,—the Christ who ever comes to enlarge the realm of His incarnation; and we may possess and wield His power as our own, reason giving consent, heart warmed by the vision and the presence of Him who reigns. In this, too, Chris-

¹ S. A. Tipple, p. 11.

² Caroline Atherton Mason.

tianity stands at the centre of things, and fulfils and completes them all.¹

Oh, turn me, mould me, mellow me for use.
Pervade my being with thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers here below
To guide their feet into the paths of peace.
I cannot raise the dead,
Nor from this soil pluck precious dust,

¹ William Scott Palmer.

Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's long
enfettered limbs.

But I can live a life that tells on other lives,
And makes this world less full of anguish and of
pain;
A life that like the pebble dropped upon the sea
Sends its wide circles to a hundred shores.
May such a life be mine!
Creator of true life, Thyself the life Thou givest,
Give Thyself, that Thou mayest dwell in me, and
I in Thee.²

² Horatius Bonar.

Pioneers in the Study of Old Testament Poetry.

By PROFESSOR THE REV. A. R. GORDON, D.LITT., MONTREAL.

I.

Lowth.

IT is self-evident to the modern reader that much of the Old Testament is pure poetry. Yet this sense was long in penetrating the mind of the Church. The Reformation had broken down the magical conception of the Bible that prevailed under Romanism. But gradually the older view regained its influence. Intent as Protestant scholasticism was on rearing a solid system of infallible knowledge, its leading representatives came to regard the Bible as a mere quarry for texts, with little appreciation of the literary quality of the books. There were, no doubt, many sensitive souls who still felt the warm breath of pulsing spiritual life in those thrilling utterances of devout men of old, and æsthetic natures, often without the pale of the Church, who were deeply moved by the spell of Bible poetry. But in the orthodox schools the whole was read as hard, dry prose, and the loftiest imaginations of inspired seers were brought down to earth, and trimmed and shaped into square-cut, uniform blocks for the dogmatic structure.

The honour of having given the first impulse to better things belongs to England. By natural inheritance as well as training Robert Lowth (1710-1787) was a typical English scholar. The youngest son of Dr. William Lowth, rector of Buriton, in Hampshire, himself a distinguished

writer on Biblical subjects, he evinced from his early schooldays in Winchester remarkable aptitude in Classics and Hebrew, besides winning somewhat extravagant encomiums from admiring friends for certain poetical effusions in the then current mode. His subsequent course as a student of New College, Oxford, added to his reputation, while his ecclesiastical career was one long triumphal march. His first preferment (in 1744) was to the rectory of Ovington, in his native county; thence he was promoted successively to the Archdeaconship of Winchester, the Canonry of Durham, and the Episcopal Sees of St. David's, Oxford, and London. In 1783 he was chosen to succeed Dr. Cornwallis in the Primate's Chair; but this crowning honour he was single-minded enough to decline, on grounds of age and infirmity.

The distinction which brought himself the keenest pleasure, however, and that which was to prove so eventful for Biblical scholarship, was his appointment to the Oxford Chair of Poetry in 1741. This involved the delivery of a certain number of lectures on some aspect of poetry during the usual ten years' tenure of office. The subject chosen by Lowth—*De Sacra Poesi Hebræorum*—at once attracted attention by its novelty. Interest deepened as the course proceeded. But it was only with the pub-

lication of the lectures in 1753 that the epoch-making character of the work won full recognition. A signal proof of the value attached to it by the ripest scholarship of the age was given as early as 1758, when the famous German Orientalist, J. D. Michaelis, issued the first volume of his annotated Göttingen edition. The publication of the second part in 1761 was accompanied by expressions of profound gratitude to the author for the 'insight, acumen, and industry' so conspicuously displayed throughout the work. By 1775 this German edition was twice reprinted. In England, too, fresh editions were called for. Translations into English and French followed in due course. And till well into the nineteenth century the book maintained its place as the standard authority on the whole subject of Old Testament poetry.

Of late years Lowth has been treated with scantier respect. This is perhaps the inevitable fate of pioneer work, the broad results of which, achieved with such toil of heart and brain, soon become common property. But the lectures also suffer from certain weaknesses that lie on the surface. Lowth had admittedly little knowledge of the cognate Semitic languages, and brought to his appreciation of Hebrew poetry a mind trained rather on classical models. He was, moreover, a child of the mid-eighteenth century, who shared in the general æsthetic prejudices of the time. His polished, 'elegant' Latin style seems anything but a fitting dress for a sympathetic presentation of the 'simple, sensuous, and passionate' genius of Hebrew. The 'occasional' character of the lectures, too, betrays itself in a certain lack of scientific method. In the earlier stages of the work the author is often evidently groping after light. Thus he may throw out swift intuitions, which are only fully developed when he has passed on to other portions of the field. But with all its limitations, Lowth's work is a real classic, which still deserves careful attention. He was a genuine scholar, with a sufficiently exact knowledge of Hebrew to entitle his judgments to the respect of more technical experts; he enjoyed, too, the friendship of Kennicott, who has enriched the later editions of the work with valuable annotations. He was filled with a warm enthusiasm for his subject, espousing the cause of the despised Hebrew writers with all the ardour of a Schleiermacher before the cultured indifferentists of his day. 'Why,' he asks, 'should we allow the writings

of Homer, Pindar, and Horace to engross our attention and monopolize our praise, while we pass Moses, David, and Isaiah silently by?' (p. 22).¹ The latter are for him the very princes of poetry; and all his efforts are devoted to opening blind eyes to see their real glory. In spite, too, of his classical traditions, he is all for reading the Hebrew poets by their own light. 'We must endeavour, as far as possible, to read the Hebrew writings as the Hebrews themselves would read them,' imagining ourselves 'in the same position as those for whom they were originally written, or even as the authors themselves' (pp. 55 ff.). And though a son of the eighteenth century, Lowth was possessed of a critical genius that raised him quite beyond his time. He had a real feeling for poetry. It was naturally the results of his highly original investigations into the more formal aspects of the subject that brought him fame as an epoch-maker. But his genuine appreciation of the force and fire of the old folk-songs of Israel, and the prodigal wealth and boldness of Oriental imagery, together with his insight into the heart of prophecy, may justly entitle him to be regarded equally as a father of inward, spiritual criticism, a herald of the oncoming romantic movement, which was to infuse new life into Biblical study, as into so many other regions of human interest.

The opening lecture, delivered within a few weeks of his appointment to the Chair, sets forth his general conception of poetry. Here he moves at first strictly inside the narrow bounds of eighteenth-century criticism. The ultimate end of poetry is defined as *utility*—specifically, *moral utility*. The poet is really a teacher of the moral virtues. His function is thus essentially the same as the philosopher's. The two, in fact, differ only in the means they severally adopt to reach their common end. 'The one appeals exclusively to the reason; the other addresses the reason in such a way as to engage the feelings also on his side. The one pursues the nearest and most direct way to virtue and truth; the other leads thither through various deviations, by a winding but much more pleasant path' (p. 4). The poet is even likened to the physician who 'tempers his most disagreeable medicines with pleasant flavours' (p. 5). But

¹ The references throughout are to Michaelis' edition, as revised by Rosenmüller (Leipzig, 1815). In the English renderings I am indebted for many idioms to Gregory's translation.

as he warms to his subject, Lowth also is caught up in the 'poet's ecstasy,' and under its influence rises almost clear of the prison walls. He feels increasingly that the real genius of poetry consists in 'that peculiar frenzy of poetical natures which the Greeks, attributing to Divine inspiration, term *ἐνθουσιασμός*' (pp. 41 f.). This is most evidently the secret of the 'amazing power' of lyrical poetry, which is the immediate utterance of intense human feeling. But all true poetry is found to flow from the same well-spring of emotion. In particular, the Divine sublimity of Hebrew poetry is traced directly to the freedom, force, and passion of the poets' feeling (pp. 148 ff.). 'Indeed, by far the greater part of the sacred poetry of the Hebrews is little else than a continuous expression of different emotions. For what in reality forms the sum and substance of all these poems, but the feeling of admiration, excited by the contemplation of the Divine power and majesty; joy, springing from the sense of God's favour, and the happy issue of events as directed by Him; the passion of holy wrath and indignation against the impious enemies of God; the emotion of grief arising from the consciousness of sin; and terror from the apprehension of Divine judgment' (pp. 182 f.).

With this growing sense of the inward inspiration of poetry, Lowth recognizes the secondary importance of mere rules of art. 'It is evident that the principles of art must be deduced from the monuments of distinguished genius, not that works of genius acquire their distinction from the applied adornments of art' (p. 23). The one thing needful in literary criticism would thus be sympathy with the spirit of the writer. Yet an acquaintance with artistic principles is of real help to spiritual appreciation. Thus Lowth addresses himself to a penetrating investigation of the form of Old Testament poetry, to discover, if possible, the general rules of versification. Here he found himself in a peculiarly difficult field, one strewn with the wreckage of former attempts.¹ He went boldly on his way, however, and met with a rich reward. It might be impossible ever to reach certainty; for the original

pronunciation of Hebrew has been lost, probably beyond recovery. Yet Lowth remained convinced that Hebrew poetry had some sort of metrical structure. For he had already divined the intimate connexion between poetry, music, and dancing, and felt that poetry must have a 'measured movement' to be accompanied by song and dance. He was able to trace in the Hebrew poets, too, certain indications of regularity in metre. Such poetic liberties as the contraction of ordinary forms of speech and the addition of old case endings, for example, could only be explained as attempts to produce lines of approximately equal length. He noted, besides, a general symmetry in the structural arrangement of poems (pp. 28 ff.). How the rhythm of the separate verses was measured he was too early an investigator to discover. But even in the first stages of his work he had the genius to perceive the rhythm of thought or feeling that links the members of the verse together into an artistic harmony. 'The poetry of the Hebrews shows a peculiar conformation of sentences, the nature of which is, that a complete sense is given in practically every one of their component parts. . . .

This is chiefly observable in those passages, found almost universally among the Hebrew poets, where they treat one subject in many different ways, dwelling all the while on the same theme; where they repeat one and the same idea in different words; or where they combine different ideas within the same form of words, as when like things are related to like, or opposites set in contrast to opposites'; the whole arrangement yielding 'an agreeably measured cadence' (p. 36). In this paragraph we have the first explicit recognition of the principle that was to be henceforth so intimately associated with Lowth's name—that of the *parallelismus membrorum*. But much ground had to be covered before the principle could receive its full development at his hands.

No fewer than fourteen lectures are devoted to the artistic graces of poetic speech, including such subjects as the choice and arrangement of words to secure a more exquisite mode of expression than befits the common dialect of prose, the sententious style so characteristic of Hebrew poetry, the bold ellipses and sudden transitions of tense which heighten the pictorial effect, the love of personification, by which 'all is animated and informed with life, soul, and feeling,' the lofty sublimity of the poets' aspirations after God, and

¹ Lowth played an effective part in exposing the weakness of one of these attempts. In 1736 Bishop Hare published an edition of the Psalms, to which he prefaced a metrical hypothesis based on classical models. Lowth subjected the whole to a careful analysis, and as the result claimed that his own metrical speculations and Hare's were entitled to equal attention and authority,—'that is, none at all!' (Appendix to *De Sacra Poesi*, pp. 401 ff.).

the chief realms of nature and life from which they draw their imagery. Many a fine saying is to be found scattered through these chapters, notably on the picturesque power of the simple Hebrew tenses (pp. 160 ff.), the daring flights of Oriental imagination (pp. 59 f.), and the ennobling of the commonplace through the consecrating touch of inspired Hebrew genius (pp. 70 ff.). But one dwells with more interest on the appreciations of illustrative passages which meet us from time to time, such as the dramatic close of the Song of Deborah, with its note of 'eager anticipation' broken by a silence more expressive than the most highly coloured speech (pp. 140 ff.), the 95th Psalm, with its 'revelling joy' in God (p. 184), the mingled terror and majesty of Job (pp. 150 ff.), and the soaring imagination of Isaiah, whom he does not hesitate to describe as 'the sublimest of poets' (pp. 142 ff.). If some of these judgments appear trite and obvious to the modern reader, this is but added evidence of Lowth's essentially modern viewpoint. In his literary tastes he had really far more in common with the renaissance of the close of the century than with the artificial oracles of his own age. He was, indeed, one of those prophetic souls who saw and welcomed the dawn of a new day from afar.

In his survey of the various species of Old Testament poetry, Lowth deals first with prophecy. For he had the insight to perceive the real spiritual kinship of prophet and poet. Not merely was the prophetic movement in early days closely associated with music, dance, and song, but much of its classical literature abounds as fully 'in metaphors, allegories, comparisons, and even in sustained descriptions' as poetry; it possesses 'the genuine enthusiasm which is so germane' to poetry; 'it excels, too, in that boldness of imagination and energy of spirit which are the main springs of poetic sublimity; and thus also it shows itself often exceedingly happy in the expression of the feelings, though it is more constantly given to the rousing of them' (p. 231). In spite of his entanglement in the outworn conception of prophecy as 'impenetrably obscure' foreshadowing of things to come, this recognition of its vitally poetic quality made Lowth in this field also a breaker of new and very fruitful ground. No one has acknowledged the importance of his suggestion more cordially than Eichhorn. 'In what a miserable condition did he receive this inheritance from the hand of former interpreters!

The combined strength of theology and philology then seemed devoted to the darkening even of the feeble light that had been kept alive from antiquity. If one except the fine example of Grotius, what an array of foolish will-o'-the-wisps did not exegetes bring to the interpretation of the prophets? Now, with Rabbinic lexicon in hand, these writings were literalized, and expounded in the driest and most barren of ways; again, they were dragged down to the lowest abysses of mystical explanation; and yet again, out of an excess of Western philological knowledge, they were overladen with etymological burdens. . . . What we are now, we owe, in part at least, to Lowth's help; through his investigations and the example he has given us of scholarly achievement, he has carried forward Biblical science several steps nearer to the goal.'¹ Lowth was one of the first interpreters of Scripture, likewise, to do real justice to the individuality of the writers. 'For the mind of the prophet is by no means so possessed by the Divine Spirit that the natural genius of the man is crushed under. Rather are the faculties elevated and ennobled; and though the writings of Moses, David, and Isaiah always breathe the spirit of a certain celestial impulse, we can yet clearly discern in them the marks of a Moses, a David, and an Isaiah' (p. 167). Thus he is led to a careful study of the peculiar characteristics of the different prophets. Here, too, we are struck by the distinctively modern touch of his sympathies. Thus, for example, he enters a warm protest against Jerome's depreciation of Amos as 'rude in speech'; to Lowth 'our shepherd is not a whit behind the very chief of the prophets' (pp. 245 f.). He notes the heart-broken pathos of Hosea, the copious flow of Joel, and the animation of Micah. 'But none of the minor prophets seems to equal Nahum in sublimity, ardour, and boldness. His prophecy, too, forms a regular and perfect poem; the exordium is not merely magnificent, it is majestic; the description of the preparations for the destruction of Nineveh, and the picture of its actual downfall, are drawn in the most vivid colours, and are luminous and powerful in the highest degree (p. 246).

It is in connexion with prophetic poetry that Lowth elaborates his principle of parallelism (pp.

¹ *Allgemeine Bibliothek der biblischen Literatur*, i. 717 ff. On the significance of Lowth's intuition for the interpretation of prophecy, cf. also Diestel, *Geschichte des Alten Testaments in der Christlichen Kirche*, p. 650.

205 ff.). There is the less need to dwell on this subject, that the result of his researches has been incorporated, practically entire, in all modern discussions of poetic form. One may, however, note with interest, in the succeeding section on Elegiac Poetry, Lowth's suggestive anticipation of Budde's discovery of the *K'nāh* or Elegiac measure. 'The length of the lines (in the four corresponding chapters of the Book of Lamentations) is worthy of more careful attention,—for here there is scarcely any possibility of error. The verses are clearly longer by almost one half than those we usually meet elsewhere' (p. 260). It needed but a surer catch of the pulse of Hebrew poetry to detect in Lowth's 'long line' a real couplet, whose second half has broken down beneath the strain of the heart's pent-up emotion.

In the chapter on Didactic Poetry—in which are included Proverbs, Ecclesiastes, Wisdom of Ben Sirach, and the Wisdom of Solomon—there is little that can be claimed as distinctive. But when we pass to Lyrical Poetry, Lowth is again seen at his best. No more trace is to be found of the 'utility' *motif* of earlier lectures. 'The ode is by its very nature sufficiently expressive of its origin: it is the outflow of the most intense and delightful emotions of the human soul—joy, love, and admiration' (p. 285). The history of Hebrew lyrics is traced from the old folk-songs of the historical literature to the incomparable outpourings of the devout spirit in the Psalter. For combined sweetness and sublimity Lowth does not hesitate 'to prefer these Odes to all the monuments of lyrical poetry among other nations' (p. 290). The interpretation of the two remaining books—Song of Songs and Job—suffers from traditional prejudices. But here too

there are gleams of light. Though lacking in a sustained plot, and thus not to be described as dramas in the strict sense of the word, the two are dramatic in their general cast and play of characters. The former is really an *epithalamium* or 'nuptial play,' having for its theme Solomon's union—possibly with the daughter of Pharaoh (pp. 341 ff.). But underlying its secular dress the Church is probably right in reading a mystical allegory of the love of God for His bride, the spiritual community of believers. At all events, its note of fervour combined with the finest delicacy of affection makes the book worthy of such a motive (pp. 346 ff.). Lowth follows the tradition of his age in regarding Job as the oldest extant piece of literature,—though he denies its supposed Mosaic authorship on the basis of a comparative study of the 'Mosaic' books. The portrayal of Job and his friends, he maintains, is founded on fact, though the dialogue proper is largely embellished with pure poetry (pp. 365 ff.). The object of the poem appears to be 'the commendation of humility and faith, combined with the profoundest reverence for God, as necessary even to the holiest of characters' (p. 378). Inspired by such a motive, the book rises to the very height of poetic sublimity. 'As this poem easily excels all the other monuments of Hebrew poetry in arrangement and disposition of parts, so does it yield to none in sublimity of style and all the other graces of diction' (p. 398).

Even from this rapid sketch it will be seen in how many ways Lowth prepared the ground and sowed seed for a rich harvest in days to come. But the first-fruits of that harvest were to be reaped in another land and by a very different genius from his.

The Twelve Stones in the Apocalypse.

BY ELEANOR F. JOURDAIN, ST. HUGH'S COLLEGE, OXFORD.

SOME years ago my attention was drawn to the lists of precious stones mentioned in Ex 28¹⁷⁻²⁰, Ezk 28¹³, and Rev 21^{19, 20}. A comparison of the LXX Version of the lists in Exodus and Ezekiel convinced me that in all probability the lists were equivalent. (This I afterwards saw to be in agreement with the conclusion of Professor Flinders

Petrie in his article in Hastings' *Dictionary of the Bible*.) It was necessary, however, to assume a transposition of the 6th stone in the Ezekiel account or the 12th in the Exodus list, as the identity of *yāshēpheth* (the 12th stone in Exodus) with *iaspis* (the 6th stone in Ezekiel as given in the LXX Version) could not reasonably be

questioned. But it is uncertain whether the mistake in arrangement is to be attributed to the Hebrew or to the Greek text.

In comparing the LXX list with that in the Revelation another discrepancy appears. Professor Flinders Petrie sees that there is a connexion between the two lists, but the nature of the connexion is not clear. In his list of parallels he assumes that *Topazion* and *Sardonyx* have changed places. If in either list the change is made which will bring them together, the first six of the twelve stones in the Revelation order read from left to right of the LXX order, and the last six read from right to left. The subjoined copy of Professor Flinders Petrie's lists will make these points clear.

Exodus order—

3. Bāreketh	2. Pitdah	1. 'Ödem
6. Yahālōm	5. Sappir	4. Nōphekh
9. 'Ahlamah	8. Shēbō	7. Leshem
12. Yāshēpheh	11. Shōham	10. Tarshish

LXX order—

3. Smaragdos	2. Topazion	1. Sardion
6. Iaspis	5. Sappheiros	4. Anthrax
9. Amethystos	8. Achatēs	7. Ligurion
12. Onychion	11. Beryllion	10. Chrysolithos

Revelation order—

1. Iaspis	2. Sappheiros	3. Chalkedōn
4. Smaragdos	5. Sardonyx	6. Sardion
7. Chrysolithos	8. Beryllos	9. Topazion
10. Chrysoprasos	11. Hyakinthos	12. Amethystos

Connecting the two last Professor Flinders Petrie gets:—

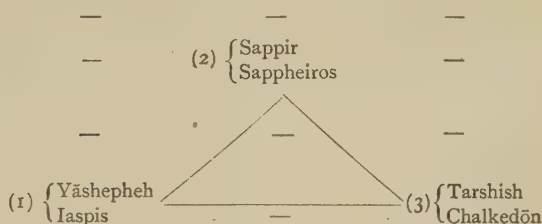
LXX	6. Iaspis	5. Sappheiros	4. Anthrax
Rev	1. Iaspis	2. Sappheiros	3. Chalkedōn
LXX	3. Smaragdos	2. Topazion	1. Sardion
Rev	4. Smaragdos	5. Sardonyx	6. Sardion
LXX	10. Chrysolithos	11. Beryllion	12. Onychion
Rev	7. Chrysolithos	8. Beryllos	9. Topazion
LXX	7. Ligurion	8. Achatēs	9. Amethystos
Rev	10. Chrysoprasos	11. Hyakinthos	12. Amethystos

To accept this arrangement it is necessary to change the Exodus order, and either that of the LXX or the Revelation: and to assume that St. John, influenced by the LXX, repeated the Exodus order, but not exactly.

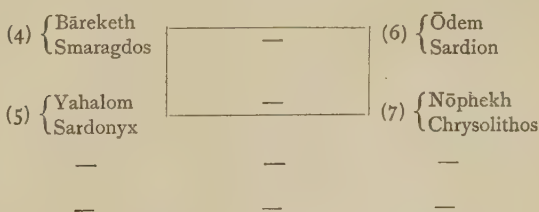
The suggestion that St. John in the list of foundations of the New Jerusalem might be relating by memory, and therefore inaccurately, an older list seems, however, hardly tenable. As an educated Jew he must have known perfectly well the order of the stones on the High Priest's breast-

plate. Let us then for the moment assume that in the two disputed cases where the LXX Version differs on the one hand from the Exodus list, and the other from St. John's, that the LXX Version was wrong, and the writer of Exodus correct, and St. John's memory of Exodus also correct. On this basis a new explanation of St. John's order seems to be possible.

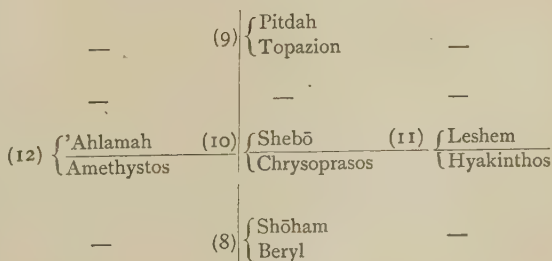
We get, then, *Yāshepheth* as the 12th stone in the Exodus list, and *Topazion* as the 9th in the Revelation; in the order, namely, of the R.V. On the assumption that St. John had the Exodus list clearly in his mind, his own order of the stones marks out upon the order of the High Priest's breastplate a set of geometrical figures which may have a symbolic meaning not inconsistent with St. John's use of numbers and forms. Thus the first three stones he mentions mark out a triangle: a symbol in Rabbinical thought of the Deity.



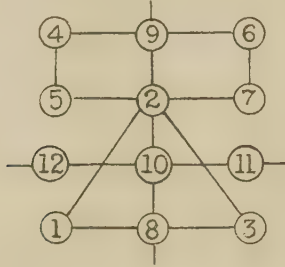
The next four give a rectangular figure, which was the well-known symbol of the earth.



The last five stones mark out distinctly the sign of the Cross, cutting through the two other symbols and connecting them:



Thus the whole arrangement is as follows :—



The order would appear to be almost too striking to be the result of accident. It depends, of course, on the identification of the gems intended by the Greek and Hebrew names, and here the LXX has been of much value in getting certain limits within which they could be identified. Professor Flinders Petrie has combined several pairs of names: the 10th and 11th in St. John's order seem to be doubtfully identified with the Hebrew names appended to them, but if the two were transposed this would not affect the formation of the cruciform figure: either position of the stones will admit of it.

Another question of some interest arises from the consideration of the Hebrew names of the stones. In some cases the root meaning can be ascertained, in others it is lost: but the following list gives some of the results which have been arrived at:—

<i>Hebrew word.</i>	<i>Translation.</i>	<i>Root or symbolic meaning.</i>
1. Ōdem	Sardius	Blood.
2. Pitdah	Topaz	To pierce, break through.
3. Bāreketh	Crystal or Emerald	Lightning.
4. Nophekh	Chrysolite?	To sigh, breathe.
5. Sappir	Sapphire (Lapis Lazuli)	To pour out, lament.

<i>Hebrew word.</i>	<i>Translation.</i>	<i>Root or symbolic meaning.</i>
6. Yahalōm	Sardonix	To strike, smite.
7. Leshem	Ligure or jacinth	(?)
8. Shēbō	Agate or Chryso-prase	Captivity.
9. 'Ahlāmāh	Amethyst	To dream.
10. Tarshish	Chalcedony	(?)
11. Shōham	Beryl	(?)
12. Yāshepheh	Jasper	Escape, salvation.

The secondary meanings of the Hebrew words sometimes bring in allied thoughts.

In the case of the High Priest's breastplate some correspondence appears between the symbolic or root-meaning of the Hebrew word and the emblems of suffering, sacrifice, and deliverance. When St. John chose the names of these jewels for the description of the twelve foundations of the city this may have been consciously done with reference to their etymology and symbolism. To the Jewish Christian, Christ had been the one perfect Liturgical Sacrifice, the Lamb without blemish. The words in the symbolism of the breastplate correspond to certain thoughts about sacrifice which could also be applied to the Crucifixion of our Lord. The sufferings of Christ and of His Church are to the mind of St. John (as also to that of St. Paul) the foundations of the Holy City.

The above suggestions, though incomplete, are put forward as marking out a possible line of investigation. If they are admitted as probable they may help to determine the amount of error to be attributed to the LXX text in this connexion, and to establish our sense of the conscious arrangement in St. John's mind, as well as of the profound nature of the symbolism which he employed.

In the Study.

For the Sanctuary.

Adoration.

I.

GOD.

As Creator.

It is meet and right, it is expedient for our souls and bodies, eternal Master, Lord God the Father Almighty, at all times and in all places, to praise

Thee, to hymn Thee, to bless Thee, to serve Thee, to adore Thee, to give thanks to Thee, to glorify Thee, to confess to Thee, with unsilenced heart and unwearied doxologies. Thou art He who hast made the Heavens and the things that are in the Heavens, the earth and all things that are therein. Thou art He who hast made man after thine own image, and made all things through thy wisdom.—*Coptic Liturgy of St. Mark.*

It is meet and right before all things to sing praises to Thee, the true God from everlasting, of whom the whole family in Heaven and earth is named, the same yesterday, to-day, and for ever. At thy word all things started into being; for Thou art eternal knowledge, sight before all objects, hearing before all sounds, wisdom without instruction, the first in nature, the law of being.

. . . Thou hast established the firmament, and prepared the night and the day, bringing light out of thy treasury, and darkness to overshadow it, that under its covert the living creatures of this world might take their repose. Thou hast appointed the sun to rule the day, and the moon to govern the night.—*Liturgy of St. Clement.*

Most High God, who hast alone created and dost govern this whole universe and all the inhabitants thereof, visible and invisible, whose Name is alone wonderful and to be celebrated with the highest praise, as it is indeed above all praise and admiration. Let heaven and earth and all the elements praise Thee. Let darkness and light, let all the returns of days and years and all the varieties and vicissitudes of things, praise Thee. Let angels and archangels praise Thee, and all the blessed company of heaven, whose very happiness it is that they are continually employed in celebrating Thy praises.—LEIGHTON, *Practice of the Presence of God*, 105.

Honour and praise are due to Thee, O Infinite God. This is the universal voice of all the blessed spirits on high and all the saints on earth. Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things and for Thy pleasure they are.—LEIGHTON, *Practice of the Presence of God*, 116.

Holy God who dwellest in the holy place and with the song of the trisagion the seraphim praise thee and the cherubim glorify and all the heavenly hosts adore thee: thou who didst out of nothing bring all creatures into being, who didst make man after thine own image and likeness, and didst adorn him with all thy graces, and didst teach him to seek wisdom and good understanding, and didst not pass over the sinner but didst ordain for him repentance unto salvation.—*Liturgy of the Nestorians.*

As Sustainer.

God who art blessed by the seraphim and the cherubim, whom all the angelic hosts glorify and

all the choirs of the righteous worship, the foundation and the stability of the world, who sustaineth all creation by thine holy Godhead, and hast made every nature visible and invisible through thine only-begotten Son in the Holy Ghost.—*Liturgy of the Syrian Jacobites.*

Almighty and eternal God, Maker and Sustainer of all the worlds, before the throne of Thy glory it is meet and right that unceasing adoration and praise should ascend from all the works of Thy hands. Above all should we Thy children worship Thee, and magnify Thy Name, and confess that Thou hast redeemed us from sin, and called us to be partakers of Thy salvation. Therefore, on this Thy holy day, we bow ourselves in deepest reverence before Thee, and with angels and saints and Thy whole Church we give Thee glory, thanks and praise, and celebrate Thy perfect holiness and unflinching love.—B. MAITLAND, *Family Prayers*, 7.

O God only Great, to whom the thousand times ten thousand and thousands of thousands of Thine angels are neither many nor few, but make up the sum of Thy numbering; and being. Thine unflawed work, Thine unfallen creation, abide before Thee in light unclouded and rapture of perpetual adoration, ministering to Christ's flock not by constraint but willingly, and working Thy work while it is day, for there is no night there: give us grace, though not as yet in dignity, beauty, perfection, yet already in love and service of our brethren to follow along the angelic track, while on wings of desire we also soar heavenwards, and sit in heavenly places in Christ Jesus.—C. G. ROSSETTI, *Called to be Saints*, 436.

O Thou Infinite Being, of whom and in whom is all being; by whose power all is done that is done in heaven and on earth; who hast appointed our lot and determined the bounds of our habitation; whose wisdom is unerring, whose goodness is unbounded, whose ways are past finding out; we bow before Thee, weak, erring, and blind, and know but to say, Our Father.—*Devotional Services for Public Worship*, 252.

O God, the Father of our Saviour Jesus Christ, whose name is great, whose nature is blissful, whose goodness is inexhaustible, God and Ruler of all things, who art blessed for ever; before whom stand thousands and thousands, and ten thousand times ten thousand, the hosts of holy angels and archangels.—*Liturgy of St. James.*

O eternal God, the first and the last, which hath

neither beginning nor end, he that is great in his counsel and mighty in his work and wise in his purpose, who is in all things.—*Liturgy of the Abyssinian Jacobites.*

Source of Life.

O God, the Father of Spirits, the Lord and Giver of life: we bless and praise Thee for all Thou art to us, and all Thou doest for us, and bestowest on us, day by day.—*Anthology of Prayers for Public Worship*, 66.

O Thou, in whom all things live, who commandest us to seek Thee, and art ready to be found, to know Thee is life, to serve Thee is freedom, praise thee is the joy of the soul. We bless and adore Thee, we worship, we glorify, we give thanks to Thee for Thy great glory.—*St. Augustine.*

Giver of Good Gifts.

O God, Giver of all good and Fountain of all blessing, in whom are the springs of our life, all glory and praise be unto Thee for Thy wondrous loving-kindness; for Thy faithfulness which is from one generation to another; and for Thy mercies which are new every morning, fresh every moment, and more than can be numbered.—*Presbyterian Forms of Service*, 59.

O God, Thou art Life, Wisdom, Truth, Bounty and Blessedness, the Eternal, the only true Good! My God and my Lord, Thou art my hope and my heart's joy.—*St. Anselm.*

O God, Thou art the King eternal, immortal and invisible. Before Thee the angels veil their faces and cry Holy, Holy, Holy, Lord God Almighty. Teach us, Thine earth-born creatures, also to worship and adore Thee. Thou art worthy, O Lord, to receive blessing and honour, and glory, and power, for Thou hast created all things. The earth is Thine, and the fulness thereof; the world and they that dwell therein; Thou openest Thy hand and satisfiest the desires of every living thing. O God, how shall we praise Thee as we ought, or serve Thee as we should?—M. P. TALLING, *Extempore Prayer*, 227.

O Lord God, holy Father, who art blessed now and for ever, as Thou wilt so it is done, and all that Thou doest is good. Thy servants rejoice in Thee, not in anything else; not in themselves, because Thou Lord alone art true gladness. Thou art our hope and crown, our joy and honour.—*Thomas à Kempis.*

Glory be to Thee, O God, with whom are the treasures of wisdom and knowledge, and who impartest to every man severally as Thou wilt. Glory be to Thee in the Church by Christ Jesus for ever and ever.—C. G. ROSSETTI, *The Face of the Deep*, 196.

Thou art the source of all truth and beauty. Thine is the wisdom of the seer, and the saints' purity; Thine the light that shineth in the eyes of holy prophets; Thine the love that filleth every generous heart, and Thine the reverence and aspiration of every prayerful spirit.—*Devotional Services for Public Worship*, 191.

To Thee we turn, O Lord! and in Thy ineffable Name we find all that we need. Thou art Light and Peace and Power. From Thee come blessings of every hue and sort.—A. MACLAREN, *Pulpit Prayers*, 237.

I humbly adore Thy glorious Majesty, for having given me a capacity of loving, obeying, and contemplating Thee; and, consequently, a foretaste of happiness eternal, in the adoration of Thee.—CHARLES HOW.

Glory be to God for His unspeakable gifts. It is meet, just, and right, O Lord, that at all times and days and hours we should laud, adore, and praise Thee, should worship and glorify Thy majesty; since by Thy grace and love Thou hast vouchsafed to the weak nature of the sons of men, along with blessed spirits, to hallow Thy name, and hast given us to partake of the gift of Thy mysteries, to be delighted with Thy words which give life and are divine, and always to offer praise to Thee, through Jesus Christ our Lord.—*Liturgy of Malabar.*

Glory be to Thee, O Lord God, Glory be to Thee for all created glories, for all ministers of mercy and judgment, for what eye hath seen, and what eye hath not seen, for Angels unfallen, for saints raised up to newness of life, for sinners with the possibilities of saints, for equality with angels accessible to man, for glory differing from glory, for glory that shall be revealed. Glory be to Thee for the Excellent Glory, for our knowledge of Thy Glory in the Face of Jesus Christ; whom we plead, desiring to live and die unto Thy glory.—C. G. ROSSETTI, *The Face of the Deep*, 222.

Thine are goodness, grace, love, kindness, O Thou lover of men! gentleness, tenderness, forbearance, long-suffering, manifold mercies, great mercies, abundant tender compassions. Glory be to Thee, O Lord.—LANCELOT ANDREWES.

as Father.

O Thou wonderful and mighty God, whose power and wisdom hath no end, Thou art our Father, and we will love and worship Thee for ever and ever.—ST. AUGUSTINE.

as Deliverer.

Blessed art thou, O Lord God of our fathers, and glorious is thy name for ever: for thou hast not dealt with us after our sins but in the multitude of thy mercies thou hast delivered us from the power of darkness and hast bidden us to the kingdom of thy dear Son our Lord Jesus Christ.—*Liturgy of the Nestorians.*

O Thou, who doest all things whereby to bring our race to Thee, that it may partake of thy divine nature and eternal glory, blessed be thy name, O Lord, its record and its meaning, and every memorial of it, both now and for evermore, through Jesus Christ our Lord.—LANCELOT ANDREWES.

It is meet and right in all things, for all men, in joy and sorrow, alone and all together, to remember and worship Thee, to trust in Thee and praise Thee, Lord and Father, King and God, Fountain of Life and immortality, Source of everlasting good. Thee all the heavens hymn, and higher spirits praise, crying to each other, or going on in the work which Thou givest them. Blessed be the Dweller of Eternity, my strength and my Deliverer, my Salvation and my Refuge for ever.—ROWLAND WILLIAMS.

For His Glory.

Almighty God, whose glory the Heavens are telling, the earth his power, and the sea his might, and whose greatness all feeling and thinking creatures everywhere herald, to Thee belongeth glory, honour, might, greatness, and magnificence, now and for ever, to ages of ages, through Jesus Christ our Lord.—*Liturgy of St. James.*

With angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High, through Jesus Christ our Lord.—*Litany of Alexandria.*

All heavenly ranks and orders and powers, Angels and Archangels, Cherubim and Seraphim, Thrones and Dominions, invisible and innumerable, unceasingly laud and honour Thee; as with

mouths incorporeal and voices unutterable they praise Thy victorious glory, and cry aloud and shout and say, Holy, etc.—G. B. HOWARD, *The Christians of St. Thomas and their Liturgies*, 320.

O Lord, our God! we would bring our humble, loyal praises to join in that great song from every creature of blessing and honour and glory and power to the Lamb that was slain.—A. MACLAREN, *Pulpit Prayers*, 57.

Glory be to God on high, and in earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King. God the Father Almighty.—*Book of Common Prayer.*

Master of all things, Lord of Heaven and earth, and of every creature, visible and invisible, who sittest upon the throne of glory, and beholdest the abysses, unbeginning, invisible, incomprehensible, uncircumscribed, unchangeable Father.—*Liturgy of Basil the Great.*

It is meet and right to hymn Thee, to praise Thee, to give thanks to Thee, in every part of Thy dominions, for Thou art God, ineffable, inconceivable, invisible, incomprehensible, the same from everlasting to everlasting—*Liturgy of St. Clement.*

His Majesty.

O Thou to whom the finite and the Infinite are one, and in whom all differences disappear, we bow down before Thee in adoration of Thy glorious majesty.—*Prayers, Ancient and Modern*, 172.

We praise Thee, O God: we acknowledge Thee to be the Lord. All the earth doth worship Thee: the Father everlasting. To Thee all angels cry aloud: the Heavens and all the Powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of the Majesty of Thy Glory. The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of martyrs praise Thee. The holy Church throughout all the world doth acknowledge Thee, the Father, of an infinite majesty, Thine honourable, true, and only son, also the Holy Ghost, the Comforter.—*Te Deum.*

Infinite and Eternal God! who dwellest in the thick darkness and in the light inaccessible, whom

no mortal has seen, nor can see: yet all Thy works manifestly declare and proclaim Thine infinite wisdom, power, and goodness: and when we contemplate these, Thy perfections, what is it that our souls desire, but to love Thee; worship Thee, serve Thee, and celebrate Thy praises for ever, whose exalted name is above all praise and all admiration: whose throne is surrounded with myriads of glorified spirits, who continually adore Thee and cry, Holy, Holy, Holy, Lord God Almighty, who was, who is, and who is to come.—LEIGHTON, *Practice of the Presence of God*, 114.

We adore Thee, O God our Father, and hallow Thy holy name. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou art the blessed and only Potentate; the King of kings and Lord of lords. The heavens declare Thy glory and the firmament sheweth Thy handywork. Enable us also, O Lord, so to live, and love and labour, as to manifest Thy praise.—M. P. TALLING, *Ex-tempore Prayer*, 227.

His Holiness.

Most worthy art Thou, O good and gracious God, of all praises, even for Thine own sake. Thou art the Most High and Holy One, and by Thee only are we made Holy.—*Anthology of Prayers for Public Worship*, 67.

His Love.

Almighty God, Eternal and Invisible, we adore Thy love revealed in Jesus Christ our Lord.—*Devotional Services for Public Worship*, 184.

Almighty God, we, Thine unworthy creatures, would bring our poor voices to join in that universal song of praise and honour and glory and power unto Him that loved us, and loosed us from our sins by His own blood, and lives to make us sharers in His Kingdom.—A. MACLAREN, *Pulpit Prayers*, 76.

The faithful, chosen, called, and separated, join in the everlasting song. All Thy redeemed praise Thee, O God! As the God of our election we extol Thee for Thine everlasting and immutable love. As the God and Father of our Lord Jesus Christ, we bless Thee for that unspeakable gift, the offer of Thine Only-begotten.—C. H. SPURGEON, *Prayers*, 19.

II.

JESUS CHRIST.

With lowliest reverence, with truest love, we worship God in Christ Jesus, uniting therein with all the redeemed host above, with angels and principalities and powers.—C. H. SPURGEON, *Prayers*, 67.

O Thou precious Lord Jesus Christ, we do adore Thee with all our hearts.—C. H. SPURGEON, *Prayers*, 7.

The Way, the Truth, the Life.

Lord Jesus, Thou art God, alone supreme in absolute supremacy. As God I worship Thee.

Thou art Man, whose is the Human Name supreme above every name, that at the Name of Jesus every knee should bow. As Man I worship Thee.

Thou hast created all things, and without Thee was not anything made that was made. As Creator I worship Thee.

Thou hast become Man, and hast taken the Manhood into God indissolubly for ever and ever. As the Firstborn of every creature I worship Thee.

Thou art the Wisdom of God Whom He possessed in the beginning of His way. As the Divine Wisdom I worship Thee.

Thou hast made Thyself man's wisdom. As man's only hope of wisdom I worship Thee.

Thou art the Word, God and with God. As the Divine Word I worship Thee.

Thou art the Word speaking to us as never man spake. As my Teacher of absolute authority I worship Thee.

Thou art the Lord who hath declared: My ways are not your ways. Having a good hope because of Thy word I worship Thee.

Thou art the Way whereby alone man cometh unto the Father. A wayfarer liable to error, beseeching safeguard, I worship Thee.

Thou art the King of Heaven, all whose works are truth: I, a little one among Thy works, worship Thee.

Thou art the Truth: in Thee mercy and truth are met together, kindness and truth are shown forth. In the paths of Thy mercy and of Thy truth I worship Thee.

Thou art the Living God, into whose hands it is a fearful thing to fall. Yet, calling to remembrance

the former days, to-day while it is called to-day I worship Thee.

Thou art the Life, Thou who hadst the power to lay Thy life down and power to take it again, who art Life manifested, and who givest Thy flesh for the life of the world, I worship Thee.—C. G. ROSSETTI, *The Face of the Deep*, 445.

As Creator.

We adore and give thanks and glorify thee, the creator of the world and disposer of things created, the blessed Root that budded forth and sprang up out of a dry ground.—*Liturgy of the Syrian Jacobites*.

His Power.

We adore Thee, O Christ, Son of the living God, who didst rise in great triumph from the grave, and didst bear in Thy pierced hands the keys of hell and death. We rejoice, O Lord our God, in Thy almighty power and glory.—H. S. LUNN, *The Love of Jesus*, 111.

As Saviour.

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies, and thou art the saviour of our souls.—*Liturgy of the Nestorians*.

Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father.—*Te Deum*.

Source of Blessing.

O Lord Jesus, my Lord Jesus, Thou art Light to our darkness, Knowledge for our ignorance, Wisdom for our folly, Certainty for our doubts. Thou art our Way and our End; the Illumination of our way, the Glory of our end. Never shall we see, know, have, enjoy aught permanent out of Thee.—C. G. ROSSETTI, *The Face of the Deep*, 168.

Thou Brightness of eternal glory, Thou Comfort of the pilgrim soul, with Thee is my tongue without voice, and my very silence speaketh unto Thee. Come, O come; for without Thee I shall have no joyful day or hour; for Thou art my joy, and without Thee my table is empty. Praise and glory

be unto Thee; let my mouth, my soul, and all creatures together, praise and bless Thee.—*Thomas à Kempis*.

Lord Jesus, lovely and pleasant art Thou in Thy high places, Thou centre of bliss, whence all bliss flows. Lovely, also, and pleasant wast Thou in Thy lowly tabernacles, Thou sometime Centre wherein humiliations and sorrows met.—C. G. ROSSETTI, *The Face of the Deep*, 175.

III.

THE TRINITY.

Blessed and glorious Trinity, Father, Son, and Holy Spirit, thanks be to Thee, very and one Trinity, one and perfect Deity, holy and simple Unity. Thee, the Father unbegotten, Thee the only-begotten Son, Thee the Holy Spirit, the Paraclete, holy and undivided Trinity, Thee with our whole heart and our mouth do we confess and praise and bless: to Thee be glory for ever and ever. Alleluia.—H. S. LUNN, *The Love of Jesus*, 114.

To Thee, O King of worlds, God the Father, with the Son and the Holy Spirit, all thanksgiving is just and due. All heavenly ranks and orders and powers, Angels and Archangels, Cherubim and Seraphim, Thrones and Dominions, invisible and innumerable, unceasingly laud and honour Thee; as with mouths incorporeal and voices unutterable they praise Thy glorious victory, and cry aloud and shout and say, Holy, etc.—*Anaphora of Mar Evanniss*.

To thee is fitting glory and honour and power with thine only Son and to thy Spirit all holy and good and life-giving and adorable and substantial with Thee now and ever and world without end.—*Liturgy of the Syrian Jacobites*.

We worship from our hearts the Three in One, the infinitely glorious Jehovah, the only living and true God. We adore the Father, the Son, and the Holy Ghost, the God of Abraham, of Isaac, and of Jacob.

All the Church doth worship Thee, O God; every heart renewed by grace takes a delight in adoring Thee; and we, among the rest, though least and meanest of them all, yet would bow as heartily as any, worshipping, loving, praising, in our soul, being silent unto God because our joy in Him is altogether inexpressible.—C. H. SPURGEON, *Prayers*, 25.

With heart, mind, and tongue we give thanks

unto Thee, O Father, and Son, and Holy Ghost, who art one true God. With unseen multitudes and unnumbered ranks, spiritually and seraphically joins all Thy believing people, O Lord, and loudly praiseth Thee, and calleth out, and crieth, and saith, Holy, etc.—*Anaphora of Mar Xystus*.

Thou, O my Lord, art in truth the quickener of our bodies, and thou art the good saviour of our souls and the constant preserver of our lives: thee, O my Lord, we are bound to confess and adore and glorify at every season, Lord of all, Father and Son and Holy Ghost, for ever.—*Liturgy of the Nestorians*.

We worship the Father, we worship the Son, we worship the Holy Ghost with all the powers of our being. We fall prostrate before the awful yet glorious throne of the Infinite Majesty of Heaven.

—C. H. SPURGEON, *Prayers*, 9.

We humbly adore Thee, O Holy Lord God, Father, Son, and Holy Ghost, who hast created and redeemed and sanctified us; and we pray Thee, that as Thou hast revealed to us the mystery of Thine Eternal Godhead, so Thou wilt evermore keep us steadfast in Thy faith and fear; who livest and reignest One God, world without end.

Virginibus Puerisque.

The Religious Tract Society has published a volume of sermons with the title of *The Rope of Hair*. The text of the first sermon (of which that is also the title) is, 'And did wipe them with the hairs of her head.' Here is one of the sermons:—

Supposing.

'Supposing him to be the gardener.'—JN 20¹⁵.

I.

What fun it is supposing! The nursery is full of it. Turn a chair upside down and it is a battleship; the sideboard is Port Arthur. You charge into your brother's chair, and it is the ramming of a Russian cruiser; and when you nip your fingers in the tussle you *suppose* they don't hurt, and it is all right.

Down in the dining-room sit father and mother reading, which is borrowing somebody else's 'Supposes.' Grown-up people have to do that, but real children make their own.

So father and mother read away, and they don't know that the table is a log-hut, and the shadow behind the sofa a jungle full of murdering wild Indians; that the curtains are tall trees, and there is a scout on the curtain pole ready to fire blazing arrows at them; while there is a grizzly bear stalking them under the bookcase.

Here is an awful complication, and only you to meet it and to save them with your own wit and a paper-knife!

And when it is all over, you are sent to bed, as if nothing had happened, by parents who don't know that the Indians are dead, that the grizzly bear is weltering in its gore beneath the bookcase, and what a narrow escape they had.

All they will ever know is that there is a hole in the hassock, and a torn cushion, and that someone has broken the paper knife.

And it is all done by supposing!

II.

It is a wonderful gift, supposing; grown folk call it imagination, but it is the same thing. It is good to suppose brave and beautiful things. For even if it is only 'suppose,' yet you are feeding your mind on these things: they are leaving their mark, and some day you will *do* the things you only supposed.

When you get older don't give up supposing, for it is the secret of being happy and obliging and unselfish. When you have to go without something you very much wanted, suppose you didn't want it at all, and there it is settled! When you are asked to go a message, and you are in the middle of a nice book, suppose you wanted to go, and the trouble is ended!

It helps you not only to be happy with yourself, but also to get near to other people. Some old men can't talk to children, but it's not because they don't love them; they have forgotten the way to suppose.

I have read of a father who wanted to play with his little girl, and her fine doll's house, but he couldn't, for want of supposing. In the top storey there was a lady fallen on the floor, whilst her husband wept, leaning against the mantelpiece. The father picked the lady up and dunched her into a chair, as if she had no feelings; and carted about dolls, who had never been properly introduced, in bundles, like firewood; and to crown all, set ugly, unjointed Noah out of the Ark to

wait at table on the titled family on the ground floor!

The little girl was very unhappy, for this is what she would have done: she would have laid the fallen lady softly on a bed, and bathed her head, and then called in the doctor from the third floor; then soothed the weeping gentleman, and called in two sedate ladies from downstairs to sit with her. As it was, it took some days before the titled family on the ground floor would accept her humble apologies in the matter of Noah.

III.

Now the good of supposing that dolls have feelings like yourself is this—that it teaches you to suppose that other people have feelings like yourself.

This is what Jesus wishes us to do. The secret of His golden rule is just supposing.

It hinders anger. When you are going to do an angry action, the Golden Rule says, 'Stop! Suppose! How would you like this to be done to you?'

It helps kindness. For when you hesitate it will help you to go on to think how much you would like such a kindness, *supposing* it were done to you.

It helps you to be sorry for people who are poor

and unhappy, for if you are Christ's child you will say in your heart, 'Supposing instead of my happy home mine was like these poor children's home, and supposing instead of my health I had some children's pain!' and 'Supposing' makes sympathy, and you are so sorry, that you help.

You can make life very full by supposing.

You can love better. Think of your father and mother. *Supposing* they were taken away! And when you go to bed after that, mother wonders why she got such a hug and such a good-night kiss, for she doesn't know her little girl has been 'supposing.'

IV.

The last thing is this. Some things can't be supposed. Well, then, they can't be true. Mary supposed that Jesus was the gardener—that is, she supposed Jesus was dead. Can you suppose that? No Jesus to watch over children; no Jesus to help children's trying. It can't be supposed *because it isn't true*, and we know that Jesus is living, now and near.

But supposing the world is God's garden, and our hearts are His flowers, I think Mary was in one way right when she supposed Jesus was the gardener.

Illustrations of Spiritual Truths from Gibbon's 'Decline and Fall.'

BY THE REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., PERTH.

II.

VOL. i. p. 200. 'At the age of puberty the faithful Persian was invested with a mysterious girdle, the badge of the divine protection.'

The youthful Christ had a similar vestment—'Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins' (Is 11⁵): and the youthful Christian soldier must have the same—'Stand therefore, having your loins girt about with truth' (Eph 6¹⁴).

VOL. i. p. 222. 'The intemperate thirst of strong liquors often urged the barbarians to invade

the provinces on which art or nature had bestowed those much-envied presents. . . .

Drunkenness, the most illiberal, but not the most dangerous of *our* vices, was sometimes capable, in a less civilized state of mankind, of occasioning a battle, a war, or a revolution.'

'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine' (Pr 23^{29, 30}).

Vol. i. p. 241. 'The faith that he had propagated, during a long and prosperous life, Odin confirmed by a voluntary death. Apprehensive of the ignominious approach of disease and infirmity, he resolved to expire as became a warrior. In a solemn assembly of the Swedes and Goths, he wounded himself in nine mortal places, hastening away (as he asserted with his dying voice) to prepare the feast of heroes in the palace of the god of war.'

How different was the death of Christ! 'Voluntary,' yet not self-inflicted (Mt 20²⁸, Jn 10^{15, 17}): not 'apprehensive of the ignominious approach of disease,' but in the prime of life, and in the full maturity of His powers: not 'expiring as a warrior,' but dying as the sacrificial 'Lamb of God': not 'hastening away to prepare the feast of heroes in the palace of the god of war' but going 'to prepare a place' for us in our Father's house, the God of peace, where are the 'many mansions.'

Vol. i. p. 264. 'Nice, Prusa, Apamæa, Cius . . . were involved in the same calamity [the Gothic invasion] which, in a few weeks, raged without control through the whole province of Bithynia. Three hundred years of peace, enjoyed by the soft inhabitants of Asia, had abolished the exercise of arms, and removed the apprehensions of danger. The ancient walls were suffered to moulder away, and all the revenue of the most opulent cities was reserved for the construction of baths, temples, and theatres.'

'The people that were therein . . . dwelt careless . . . quiet and secure . . . a place where there is no want of anything that is in the earth . . . and they smote them with the edge of the sword, and burned the city with fire' (Jg 18^{7, 10, 27}).

'Yourself know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say "Peace and safety," then sudden destruction cometh upon them . . . and they shall not escape' (1 Th 5^{2, 3}).

The surprise and fall of the unwatchful, luxurious, indolent Christian is thus suggested,—one who has laid aside the weapons and the armour of the spiritual soldier (Eph 6¹¹⁻¹⁸).

Vol. i. p. 267. 'The temple of Diana at Ephesus . . . was finally burnt by the Goths in their

third naval invasion. The arts of Greece and the wealth of Asia had conspired to erect that sacred and magnificent structure. It was supported by 127 marble columns of the Ionic order: they were the gifts of devout monarchs, and each was sixty feet high. The altar was adorned with the masterly sculptures of Praxiteles . . . the temple of Diana was admired as one of the wonders of the world.'

'So that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth' (Ac 19²⁷).

Vol. i. p. 278. 'There is still extant a most savage mandate from Gallienus to one of his ministers. . . . "It is not enough that you exterminate such as have appeared in arms . . . the male sex of every age must be extirpated, provided that, in the execution of the children and old men, you can contrive means to save our reputation. Let every one die who has dropt an expression, *who has entertained a thought*, against me, against me, the son of Valerian, the father and brother of so many princes . . . tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings."

'The tender mercies of the wicked are cruel' (Pr 12¹⁰).

Vol. i. p. 280. 'The most trifling occasion, a transient scarcity of flesh or lentils, the neglect of an accustomed salutation, a mistake of precedency in the public baths, or even a religious dispute (such as the sacrilegious murder of a divine cat), were at any time sufficient to kindle a sedition among that vast multitude [of Alexandria] whose resentments were furious and implacable . . . the Alexandrians abandoned themselves to the ungoverned rage of their passions, and their unhappy country was the theatre of a civil war which continued . . . above twelve years. This long and terrible sedition was first occasioned by a dispute between a soldier and a townsman about a pair of shoes.'

'As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport? As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife' (Pr 26^{18, 19, 21}).

'The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with' (Pr 17¹⁴).

'Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell' (Jas 3^{5, 6}, R.V.).

Vol. i. p. 309. Aurelian destroyed the splendid city of Palmyra 'in the irresistible weight of his resentment.' When it was a ruin, he repented of his rashness and wished to restore its lost prosperity. 'But it is easier to destroy than to restore. The seat of commerce, of arts, and of Zenobia, gradually sunk into an obscure town, a trifling fortress, and at length a miserable village.'

'O that I had again my youth, my lost opportunities, my wasted days, my early strength!' cries many a worn-out man of the world, who has made his bodily frame a ruin by his excesses. It is a vain wish. 'It is easier to destroy than to restore.' 'He found no place of repentance, though he sought it carefully with tears' (He 12¹⁷). Byron found this inability to recall former strength a stern and bitter reality:

My days are in the yellow leaf;

The flowers and fruits of love are gone:

The worm, the canker, and the grief

Are mine alone.

Yet in grace there is a certain measure of recovery—'I will restore to you the years that the locust hath eaten' (Jl 2²⁵).

Vol. i. p. 334. 'You know not [said Saturninus to those who made him emperor] the misery of sovereign power: a sword is perpetually suspended over our head. We dread our very guards, we distrust our companions. . . . In thus exalting me to the throne, you have doomed me to a life of cares, and to an untimely fate.'

'Thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear' (Dt 28^{66, 67}).

'Better is little with the fear of the Lord,

than great treasure and trouble therewith' (Pr 15¹⁶).

Vol. i. p. 340. 'Carus, taking off a cap which he wore to conceal his baldness, assured the [Persian] ambassadors that, unless their master acknowledged the superiority of Rome, he would speedily render Persia as naked of trees as his own head was destitute of hair.' . . . But the reign of Carus was destined to expose the vanity of predictions. . . . A 'darkness . . . overspread the sky, so thick that they could no longer distinguish each other' . . . there were 'incessant flashes of lightning' . . . then 'a sudden cry that the emperor was dead.'

'Pride goeth before destruction, and an haughty spirit before a fall' (Pr 16¹⁸).

'Boast not thyself of to-morrow; for thou knowest not what a day may bring forth' (Pr 27¹).

Vol. i. p. 342. Carinus 'banished or put to death the friends and counsellors whom his father had placed about him to guide his inexperienced youth: and he persecuted with the meanest revenge his schoolfellows and companions, who had not sufficiently respected the latent majesty of the emperor.'

'Thus Joash the king remembered not the kindness which Jehoiada his father [*i.e.* Zechariah's] had done to him, but slew his son; and when he died, he said, The Lord look upon it, and require it' (2 Ch 24²²).

'Thine own friend, and thy father's friend, forsake not' (Pr 27¹⁰).

Vol. i. p. 370. 'When [the defeated Galerius] returned to Antioch, Diocletian received him, not with the tenderness of a friend and colleague, but with the indignation of an offended sovereign. The haughtiest of men, clothed in his purple, but humbled by the sense of his fault and misfortune, was obliged to follow the emperor's chariot above a mile on foot, and to exhibit before the whole court the spectacle of his disgrace.' But he sent Galerius into the war a second time, 'to retrieve his own honour as well as that of the Roman arms,' and this time he was successful.

An experience, often repeated still, of a first rash attempt ending in disaster, a sense of shame humbling to the dust, an opportunity

granted of a fresh endeavour, and a victory achieved, because the attempt had been made in a new spirit of trust in God, and with an absence of self-sufficiency and of arrogant contempt for guidance.

Back with thine angel to the field
And bravely do thy part.

Vol. i. p. 423. 'The triumphal arch of Constantine still remains a melancholy proof of the decline of the arts, and a singular testimony of the meanest vanity. As it was not possible to find in the capital of the empire a sculptor who was capable of adorning that public monument, the arch of Trajan, without any respect either for his memory or for the rules of propriety, was stripped of its most elegant figures.'

Is it not a far from infrequent sight to see some men clothing themselves, as it were, with the titles, the virtues, the cherished beliefs of those who have long passed away, strutting in the borrowed opinions of men far greater than themselves, and thus rendering themselves merely ridiculous in the eyes of the discerning Christian world?

Vol. ii. p. 3 *n*. 'The wise, the humane Maimonides openly teaches that, if an idolater fall into the water, a Jew ought not to save him from instant death.'

How different from Christ's law of 'Love your enemies'! How great the contrast between the spirit of this conduct, and Paul's intense eagerness 'by all means to save some,' and his interest in 'them that are without'!

Vol. ii. p. 16. 'The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business and pleasure, of public or of private life: and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society.'

The extent to which a man's life was immeshed in idolatrous customs is testified to in Rev 13^{16, 17}. The beast 'causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast, or the number of his name.'

Vol. ii. p. 19. 'Their reason' was often 'guided by their imagination, and their imagination prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, . . . they were unwilling to confound themselves with the beasts of the field, or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth and to a few years of duration.'

'I said in mine heart, It is because of the sons of men, that God may prove them, and that they may see that they themselves are but as beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no pre-eminence above the beasts' (Ec 3^{18, 19}).

Vol. ii. p. 52. 'With regard to the treatment of penitents, two opposite opinions, the one of justice, the other of mercy, divided the primitive church. The more rigid and inflexible casuists refused them for ever, and without exception, the meanest place in the holy community, which they had disgraced or deserted, and leaving them to the remorse of a guilty conscience, indulged them only with a faint ray of hope that the contrition of their life and death might possibly be accepted by the Supreme Being. . . . The Montanists and the Novatians, who adhered to this opinion with the greatest rigour and obstinacy, found themselves at last in the number of excommunicated heretics.'

'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you' (Mt 7^{1, 2}).

'Brethren, even if a man be overtaken in any trespass, ye which are spiritual restore such an one in a spirit of meekness; looking to thyself, lest thou also be tempted' (Gal 6¹).

Vol. ii. p. 107. 'The provincial governors, whose zeal was less prevalent than their avarice, had countenanced the practice of selling certificates (or libels, as they were called) which attested that the persons therein mentioned

had complied with the laws and sacrificed to the Roman deities. By producing these false declarations, the opulent and timid Christians were enabled to silence the malice of an informer, and to reconcile, in some measure, their safety with their religion. A slight penance atoned for this profane dissimulation.'

Christians of the type of these *Libellatici* are the curse of the Church to-day. They flit between the world and Christ. They wish to serve both Christ and Belial. They shun the hardships of Christ, while they wish the benefits of His salvation: yet they shrink in terror at being ostracized by the world.

'How long halt ye between two opinions?' 'Come ye out from among them, and be ye separate, saith the Lord.'

Vol. ii. p. 112. 'In his domestic chapel [Alex-

ander Severus] placed the statues of Abraham, of Orpheus, of Apollonius, and of Christ, as an honour justly due to those respectable sages who had instructed mankind in the various modes of addressing their homage to the supreme and universal deity.'

This is a practice followed still by many. Some level Christ with Buddha, Confucius, Mohammed, and speak of Him as merely one of the many Christs the world has had, some of whom have excelled Him in various particulars. They do not see, or will not confess, that Christ is not *primus inter pares*, but Lord of all. Others place in the 'domestic chapel' of their hearts gods of gold and silver, love of money, of social advancement, of power, alongside of love of Christ. But Christ will not trust Himself to a divided heart.

(To be continued.)

Literature.

A NEW LIFE OF CHRIST.

THE issue of a new Life of Christ is an event of sufficient importance to mark a month or even a year. This month has been thus distinguished. Under the title of *The Historic Christ in the Faith of To-day* (Melrose; 10s. 6d. net), there has been published a volume of more than five hundred very large pages, which follows the Gospel story from the appearance of John in the wilderness to the ascension of Christ into glory, and gives an interpretation of every incident. The author is the Rev. William Alexander Grist.

Mr. Grist is well read in the literature of his subject. Besides that, and more than that, he has considerable knowledge of that mind which can never attain to expression in literature. He knows and he sympathizes with the multitude in our day who would believe in the Lord Jesus Christ if they could; who bear a sincere grudge against the persons who have taken away their Lord, but feel nevertheless that He has in deed and in truth been taken away.

Mr. Grist sympathizes with that dumb but disquieted multitude. He is quite well acquainted with those who have been the occasion of

the disquietude. They are partly historical critics of the Gospels (often surprisingly irresponsible), partly men of science making belief in miracle a difficulty (and sometimes making no difficulty at all of their own omniscience), and partly magazine writers. More than all others are the magazine writers to blame. For within the last ten years or more the magazine writer has had his great opportunity. However ill-informed, he has been encouraged to utter all the denials that were in him till he has left nothing to dispute or deny. Mr. Grist understands the modern magazine-writer, and he does not despise his immediate influence. It is, above all else, to counteract and kill the perniciousness of that influence that he writes his book. And accordingly he is very tender with those who think that the miracles of the Gospels have been discredited. In interpreting, for example, the miracle of walking on the water he concedes as much as it is possible for him to concede. Perhaps he concedes a little more than the whole evidence makes it possible to concede. But it is all done that he may appeal to the mind of the multitude and win it back from its sorrowful disquietude. Let us quote the whole paragraph which interprets the walking on the water.

“It was already dark, and Jesus had not yet come to them.” In these words the Evangelist implies that the disciples awaited Him at a certain rendezvous; but, finding that He did not arrive, they resumed their interrupted journey across the lake. The rowers, however, made but little progress, their efforts all being frustrated by a storm of wind, which swept down upon the water. The relative positions of the struggling disciples and their Lord, keeping vigil on the Mount, are symbolic of the Church in every age. Suddenly the baffled disciples were affrighted, thinking they saw a ghost. The phrase (ἐπὶ τῆς θαλάσσης) leads naturally to the suggestion that Jesus appeared “by the sea”; for this preposition is used with the genitive sometimes to express vicinity, hence “at the sea” might be equivalent to saying “on the shore.” The disciples, not realizing their nearness to land, and not expecting Jesus to overtake them now, fancied, as they saw His form dimly moving in the uncertain light, that it was an apparition on the water, and were superstitiously alarmed. A very slight modification of the oral tradition of this story would give a miraculous turn to the narrative, but, however the incident may be interpreted, it leaves unmodified the Church’s faith in Christ. One who believes in the historical reality of His sinless life finds no difficulty in believing also that Jesus might transcend the ordinary law of gravitation, if it were necessary for the realization of some high purpose, but if it seems unnecessary to invoke a miracle the mind seeks for a natural explanation. Perceiving the alarm of His disciples, Jesus called out to them not to be afraid. St. Matthew relates that Peter at once recovered from his superstitious fears, and besought Jesus to permit him to walk on the sea to meet Him. While this is manifestly congruous with the known character of that disciple, there are many who regard the incident as a mythical adjunct illustrating the fluctuating moods of a typical man among the first followers of Jesus. Readers will decide the point according to their several judgments; but, whether looked upon as literally true or as symbolical, the treatment of this incident does not affect one’s conception of Jesus. A psychological touch is given by the fourth evangelist, who says, “Then they were ready to take him into the boat, and immediately the boat was at the land for which they were making.” St. Mark, who treats the entire scene as supernatural, relates that at that instant the wind dropped, “and

they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.” This last statement affords an incidental guarantee of this Evangelist’s good faith; although the apostles had come to be regarded as the pillars of the Church by the time he was writing this Gospel, still he never attempted the least concealment or extenuation of their natural faults and failings in the period of their probation. It is easily credible that a reminiscence of Simon’s own confession of mental obtuseness and spiritual hardness lurks in this Marcan recital of the story.

A few years ago that would have been described as rationalism. It does smack somewhat of Milman. But Mr. Grist is no rationalist. He holds securely by every one of the great facts of the Gospels; he holds by Christ, the Son of God and Saviour of the world. If he lets one miracle go, it is that he may establish a greater miracle on a secure foundation of confidence and conviction.

THE RESURRECTION.

Dr. W. J. Sparrow Simpson was chosen and invited to write the article on our Lord’s Resurrection for *The Dictionary of Christ and the Gospels*. He wrote an article which was received with appreciation by the reviewers, and remains the most authoritative résumé of the subject we possess. But Dr. Simpson continued the study of the Resurrection. And now he has issued a large volume, a*volume of 460 octavo pages. Its title is *The Resurrection and Modern Thought* (Longmans; 15s. net).

He must be satisfied at last. For every phase and every feature of the subject seems to be discussed in this volume—the history and the theology of it; its place in the work of Christ and the Christian hope; its relation to modern scientific discovery, to physical law, and to psychical research. But if any one desires to continue the study after reading this book, the last pages offer a list of English, German, and French literature upon it.

Dr. Simpson has not changed his attitude from that of his article in *The Dictionary of Christ and the Gospels*. There does not seem to be either advance or retreat; there does not seem to be a new interpretation of a single passage of Scripture. For the whole subject was thoroughly studied by

him before he began to write. We therefore commend the book as the fullest presentation we possess of the Christian doctrine of the Resurrection.

TABOO.

Professor J. G. Frazer has finished the second part of the third edition of 'The Golden Bough,' and it is issued by Messrs. Macmillan under the title of *Taboo and the Perils of the Soul* (10s. net). With characteristic modesty Dr. Frazer describes the volume as merely an expansion of the corresponding chapter in the first edition of 'The Golden Bough.' In reality it is a book which easily stands by itself, and easily stands first, as an exposition of its subject. It has all the wealth of illustration and all the allurements of style which have given Dr. Frazer's books their great reputation.

Why does he write on taboo, and why at this great length? Because the practice of taboo has been one of the most potent factors in the evolution of morality. For Dr. Frazer believes that morality is purely and entirely a matter of evolution; there is no such thing as an eternal principle of morality; and what has been evolved hitherto may be evolved henceforth. Here are his words: 'The old view that the principles of right and wrong are immutable and eternal is no longer tenable. The moral world is as little exempt as the physical world from the law of ceaseless change, of perpetual flux.'

One remark may be made. To the follower of Christ there is a standard of morality that is immutable and eternal. To those who believe in His deity there can be no advance upon that standard; it is a principle of right and wrong that is immutable and eternal. And, even apart from belief in His deity, it is recognized that, in actual historical fact, no conception of morality has surpassed that which He both taught and lived. We need not therefore be distressed to hear that morality is a matter of development. And still less need we dream that we may live in accordance with the custom of our time and not be called to account for it. Except our righteousness exceed the righteousness even of the Scribes and Pharisees (that is to say, the highest unchristian conception of righteousness of our day), we shall not enter into the bliss of 'Well done.'

ISAIAH.

The new volume added to the Westminster Commentaries (edited by Dr. Walter Lock, and published by Messrs. Methuen) is *The Book of the Prophet Isaiah* (10s. 6d.). The editor of this volume is Dr. G. W. Wade, Senior Tutor of St. David's College, Lampeter.

The title is the old one; the commentary is quite new. The Book of Isaiah is not the Book of the Prophet Isaiah, but the work of at least three distinct authors. Dr. Wade divides the authorship among Proto-Isaiah, Deutero-Isaiah, and Trito-Isaiah. And this is so openly done that the general editor has thought it prudent to write 'a special word of introduction to this Commentary,' in addition to the introduction which he has written for all the rest.

Dr. Lock is concerned, most of all, about the question of applying or not applying the prophecies of Isaiah to Christ. Dr. Wade does not apply them to Christ. The Suffering Servant is simply the people of Israel, the nation as a whole, those for whom he suffers being the heathen. And, in like manner, the Child that 'unto us is born' is an Israelite king, and not any future Messiah.

He is entitled, says Dr. Lock, to his opinion. But 'no commentator would claim that he has said the last word'; and, after all, do not all the prophecies refer to Christ, whether their author understood them in that sense or not? Is not Christ the ultimate fulfilment and only satisfactory explanation of every ideal and every vision? And the evangelists were right in the highest sense, even if they mistook the lower, when they said that the words, 'he was numbered with the transgressors,' were fulfilled as Jesus hung between two thieves on Calvary. 'I have quoted elsewhere,' says Dr. Lock, 'and would venture to quote again, as extraordinarily applicable to the feelings of the first disciples for their Master, the sonnet in which Shakespeare speaks of the object of his love:

When in the chronicle of wasted time
I see descriptions of the fairest wights,
And beauty making beautiful old rhyme,
In praise of ladies dead, or lovely knights;
Then, in the blazon of sweet beauty's best,
Of hand, of foot, of lip, of eye, of brow,
I see their antique pen would have expressed
Even such a beauty as you master now.

So all their praises are but prophecies
Of this our time, all you prefiguring,
And, for they looked but with divining eyes,
They had not skill enough your worth to sing:
For we, which now behold these present days,
Have eyes to wonder, but lack tongues to praise.

So the early Christians felt that all praises in their old Scriptures, whether of individuals or of the nation itself, were but prophecies, prefiguring Him, yet falling far short of what He really was.'

The Commentary itself is occupied with an explanation of the words and phrases, up to date in scholarship and happily expressed. But the theology is not forgotten. Besides the sections in the Introduction, there are occasional 'Additional Notes,' packed with valuable suggestion.

Mr. Edward Carpenter has undertaken the impossible task of describing Hindu mysticism. But he has at least succeeded in introducing the subject to our notice. For he has adopted the wise method of identifying it with an actual mystic, in whom we speedily become not a little interested. His book he calls *A Visit to a Gñāni* (Allen; 1s. 6d. net). Now there are four stages in the ascent of the mystical mount. On the first stage dwells the student, on the second the householder, on the third the yogi, and on the fourth the gñāni. And the occupant of each stage has his appropriate costume: the yogi being distinguished by a yellow garment, and the gñāni being yet more distinguished by wearing no garments at all.

The handiest and best Bible for the Study is undoubtedly *The Interlinear Bible*, of which the Cambridge Press has published a new and cheaper edition. It is indeed something like a miracle of cheapness. For a copy in cloth may be purchased at 3s. 6d. net, and a beautifully bound silk sewn copy at 7s. 6d. net.

Professor Rendel Harris has never allowed that we need be behind the Germans even in the matter of issuing editions. A second edition with him is very nearly a new book. He has issued *The Odes and Psalms of Solomon* for the second time (Cambridge: At the University Press; 12s. net), and before doing so he has revised the book, page

by page and line by line, enlarged it, and adorned it with a photograph of a page of the manuscript.

Among other interesting additions there is a list of the reviews and notices of the first edition. They are seventy-eight in number, a pretty evident sign that Biblical things have still the keenest interest for men. Dr. Rendel Harris adds to the list a summary of the views expressed in them—a summary that is instructive and sometimes amusing.

The Right Hon. Lord Balfour of Burleigh has written for the 'Cambridge Manuals of Science and Literature,' *An Historical Account of the Rise and Development of Presbyterianism in Scotland* (Cambridge Press; 1s. net.).

The Poetical Works of George Macdonald may now be obtained in two handy little fine-paper volumes at 2s. net in cloth, or 3s. net in leather, from Messrs. Chatto & Windus.

There are now so many critical commentaries on the Apocalypse, which interpret it in accordance with the general principles of Apocalyptic study, that it is quite possible for the expository preacher to make the book intelligible to an average congregation. This has been done by the Rev. J. T. Dean, M.A., of Coldingham. It has been done so well and so successfully that the lectures have been gathered into book form and published under the title of *Visions and Revelations* (T. & T. Clark; 5s. net).

The book marks a complete revolution in pulpit exposition. And it is all so quietly accomplished. Who can believe that our fathers could have been so agitated about the 'sense'—prophetical, historical, continuous, or what not—in which this book was to be read? Any one can read it now. All can read it in the same sense. And in Mr. Dean's hands it is most interesting as well as most edifying to the ordinary intelligence. How great a book he shows it to be, how far-seeing, how homely, how spiritual! The author of this volume has done a great service to the Church by making so popular and so comforting the message which God still sends and signifies by His servant John.

Dr. S. R. Macphail has spent a great many years over his *Commentary on Colossians*. Now at its price (1s. 6d.) it is a wonder of fulness and insight.

It belongs to the series 'Handbooks for Bible Classes and Private Students' (T. & T. Clark).

It is not easy to write a new book about Palestine, but Professor Huntington of Yale has done it. For he is a geographer. He is not interested primarily in the Bible, or in the Holy Land. He is interested in the configuration of the earth, and he chose Palestine as a good field for studying the conditions that have brought about its present form and climate, and the influence of its shape and its climate on its history.

There are, however, innumerable illustrations of the Bible, and they are all the more valuable that they are incidental and, as you might say, secular.

The title which Professor Huntington has given this book is *Palestine and its Transformation* (Constable; 8s. 6d. net).

Among the honourable company of essay-writers Mr. Edward Thomas has secured a place. His new book, *Light and Twilight* (Duckworth; 2s. 6d. net), has had the careful workmanship given to it which was given to 'The South Country' and all the rest; it has the same charm of style which no care can give a book if the author has it not of nature.

The Case against Wagner is part of the complete edition of Nietzsche's works published by Mr. E. N. Foulis. But the issue of Wagner's autobiography has led Mr. Ludovici to prepare a second edition, which may be had separately (1s. net).

We are creatures of custom. We have once got accustomed to read the Bible in verses—one verse to a paragraph—and we cannot comfortably read it in any other way. There is not the least doubt that it was a hindrance to the circulation of the Revised Version that the verse arrangement was departed from. So now we are offered an edition of that version in which it is restored. But the paragraphs of the usual Revised Version are indicated also, by the simple device of using a larger capital for the verse which opens a new paragraph (Frowde; 6s. in cloth to 16s. in persian).

The spade is now the great historian. It is because Professor Flinders Petrie has dug so far down into Egyptian mounds that he can write a

history of *The Revolutions of Civilisation* (Harpers; 2s. 6d. net). For the same reason he can illustrate his history. Here are portraits of the very men who led the armies or issued the orders which brought nations into existence or wiped them off the face of the earth.

It has hitherto been supposed that the sole and sufficient use of a commentary on a book of the Bible is to enable us to read the book with understanding. In actual practice, however, commentators have attempted much more than that. And now at last Professor Garvie comes to tell us frankly that there are four things which a commentary on the Gospels should seek to do for us, and the interpretation of the Gospel is not one of the four. He says that in writing the commentary on *St. Luke* (Melrose; 2s. net), for the 'Westminster New Testament,' he has dealt with renderings, readings, and references to parallel passages, and also the explanations of names of persons or places as briefly as seemed consistent with the intention of the series, in order to find room for the fuller treatment of four matters, to which he attaches special importance. These are: (1) the literary composition of the Gospel; (2) the personal characteristics of the Evangelist; (3) the difficulties which the life and teaching of Jesus may offer to the modern reader; and (4) the conception of the personality of Jesus which the Gospels present. It is an instance of doing these greater things and yet not leaving the lesser undone.

Jottings from an Indian Journal is the title of a small volume of extracts made from the journals of the late Sir John Field, K.C.B. (Jarrold; 2s. net). The most striking thing about the book is the fact that about the middle the extracts suddenly become religious, even intensely evangelical, and so remain to the end. Here is an example of the style:

'July 9th.—While I was passing through the town, a horrible sight met my eyes. On the ground lay a poor Hindu almost starved to death, without a particle of flesh on his body. His veins and bones were distinctly visible, being merely covered by the skin, whilst his body was shrunk to the size of a child's, and his eyes sunk in his head till they were scarcely visible. Altogether he appeared like an apparition from the tomb.

Upon inquiring of some natives who were standing round him, not one offering to assist or give the poor wretch a morsel to eat, I ascertained that he was a Hindu faqir without a friend, who, being overtaken by sickness, had been reduced to this state. I hastened home and dispatched my servant with some money to his assistance, but I fear his thread of life is spun.'

The very earliest apology for Muhammadanism in the English tongue seems to have been made by a certain physician of the name of Stubbe—Dr. Henry Stubbe, M.A., of Christ Church, Oxford. His apology was written two hundred and fifty years ago, but it is now printed and published for the first time in the year 1911. Its title is *An Account of the Rise and Progress of Mahometanism with the Life of Mahomet* (Luzac; 6s. net). It is published by private subscription under the auspices of the Islamic Society, the editor being Hafiz Mahmud Khan Shairani.

The work is now of no literary or scientific value. Its interest is purely antiquarian. But the antiquarian is (to those who are bitten by it) a much keener interest than any literary or scientific emotion, and the book well deserved the publicity that printing can give it. Here is a short portion of a very long paragraph.

'The followers of Isa having also lost the Coran sent to them, and associated Isa and Mary his Mother with God, and in most places introduced Idols into their Churches and houses. That now God had raised a Prophet out of the lineage of Ismael to publish the truth, and restore the doctrine of Ismael to its purity. The Caab, sayes he, we reverence more then any Coreischite at Meccha, and since it hath pleased God by his Prophet to remove the Keblah thither, towards that wee direct our faces when we pray. The pool of Zemzam we hold no less sacred than they, tho' not upon an Idolatrous Account, because we know that when our Mother Hagar was delivered of Ismael, he, dancing with his little feet, made way for a Spring to break forth, but the water coming forth in such abundance, and with such violence, that Hagar could make no use of it to quinch her thirst (which was very great). Abraham coming to the place, commanded the spring to glide more gently, that water might be drawn out of it to drink, and having thereupon stayed its course with a little bank of sand, he took of

it to make Hagar and the Child drink: the same spring is to this day call'd Zamzam, from Abraham making use of that word to stay it.'

Professor Gollancz has by some means come into possession of a manuscript which he believes to be the only copy in existence of Marco Luzzatto's Notes to the 'Conciliator' of Menasseh ben Israel. He has a great opinion of the value, or at least the curiosity, of the Notes, and accordingly he has translated and published them under the title of *Hebrew Glosses and Notes* (Luzac; 3s. 6d. net). Here is an example of Luzzatto's way.

There is a phrase which occurs frequently in Deuteronomy, 'Ye shall observe' this or that. It is varied by the phrase 'Remember' this or that. Luzzatto believes that 'remember' refers to positive, and 'observe' to negative, commandments. But the sages have said, 'Remember and observe were both included in one utterance.' How can that be? Well, 'the leading idea in the positive command with regard to the Sabbath is the cessation from work, which naturally itself implies and includes the *negative* command, "Thou shalt do no manner of work"; consequently, by reason of our ceasing from work, we fulfil a double duty, keeping both a negative and a positive command in one and the same act. Thus again we have explained the sense of the expression: "Remember" and "Observe" were one and the same word.'

The Muslim scholars in the West can no longer be counted on the fingers of one hand. The general study of Religion has put life and interest into the study of Muhammadanism. There is a great Encyclopædia of Islam now under issue, with many Western scholars on its staff. Of these, one of the most accomplished is Dr. D. B. Macdonald, Professor of Semitic Languages in Hartford Theological Seminary. Professor Macdonald's volume on Muslim law is the student's handbook. A more popular book is *Aspects of Islam* (Macmillan; 6s. 6d. net). Containing a series of lectures, this volume touches Islam on most of its interesting sides, the Person of Muhammad, the Qur'an, the Darwishes, the Missionary Activity of Muslims, and whatever is touched is illuminated.

In writing his book *Aspects of the Holy Com-*

munions (Macmillan; 5s. net), the Rev. J. T. Levens has had before him a definite desire. He wishes to draw together those whom the Eucharist separates. Accordingly he considers it in its memorial, liturgical, eucharistical, evangelical, federal, social, sacrificial, sacramental, mystical, devotional, doctrinal, and prophetic aspects, devoting one chapter to each aspect. For he believes that the chief cause of our unhappy differences, so far as they arise from the view we take of the Holy Communion, is owing to our view of it being not complete but partial and one-sided. If we must label him, we may call the author a moderate High Churchman. But labelling is all his abhorrence. And it will be more courteous, as well as more truthful, to say that he strives to do justice to every man's aspect of the Supper, while at the same time he gives all men to understand that there is more in the Holy Communion than they have yet taken out of it.

The new volume of *Great Thoughts* is the ninth of the sixth series, and the fifty-fourth from the beginning (Horace Marshall). The chief continued interest in the volume is a story by Scott Graham with the title of 'Clarke of Balliol.' It is a continued story, but you may dip into it anywhere and be interested, so that it is in touch with the whole of the volume's contents. Much is original, but more is selected, and the selected is the more difficult part to produce. For one thinks of the reading and rejection that must have been gone through before this agreeable company of great thoughts were gathered together.

Under the title of *Light from the First Days*, the Bishop of Durham has written and published a short devotional commentary on the First Epistle to the Thessalonians (Marshall Brothers; 1s. net).

Go ye and preach the gospel to *every creature*—and how many are there still who have not had the gospel preached to them? Mr. Zwemer tells us, not the number of units, but the extent of territory unblest yet with the word of the gospel of this grace. In the present volume he describes *The Unoccupied Mission Fields of Africa and Asia* (Marshall Brothers; 4s. net). He asks why they are still unoccupied. And that they may be occupied the sooner, he shows us how very attractive which is only another way of showing how very

repulsive) some of the people are. For are not those who are most repulsive to the natural man most attractive to the Christian?

With the title of *Guiding Thoughts*, selections have been published from the writings of Mr. Stuart Holden, Mr. Webb-Peploe, Dr. A. T. Pierson, and Bishop Moule (Marshall Brothers; 1s. net each). The volumes are small and dainty, each clad in its own shade of soft silky leather.

The standard work on gambling for the teacher is President Douglas Mackenzie's *The Ethics of Gambling*, of which many copies are in circulation. A third enlarged edition has been issued by Mr. Melrose (1s. 6d. net).

Why should an archbishop publish his sermons? Simply because he is an archbishop. That is why he is invited to preach them; that is why he should publish them. The Archbishop of Canterbury has published quite a thick volume of sermons, with the title of *Captains and Comrades in the Faith* (Murray; 6s. net). And he expresses, as no one else could express it, the reason of their publication: 'Though, from the nature of the case, the book offers no solid or original contribution to theological thought, it may perhaps serve the humbler purpose of recalling wholesome and stimulating memories which attach to special days or special gatherings.' In short, the volume is a kind of companion to the Calendar. The sermons are short and practical.

A large handsome highly attractive volume is Mr. A. B. Todd's *Covenanting Pilgrimages and Studies* (Oliphant, Anderson, & Ferrier; 5s. net). There was a time when a book about the Covenanters had little chance, whether of a publisher or of a public. Now that is all changed. Out of the sectarian atmosphere we have entered the atmosphere in which we can all respect righteousness in life and heroic endurance. There is no country in the world, not even Switzerland, of whose hills and glens such a book as this could be written—not the hills and glens as natural features, but as witnesses to the reality and power of things unseen and eternal.

The Children of Ceylon is the new volume of the 'Children's Missionary' series (Oliphant,

Anderson & Ferrier; 1s. 6d. net). The author is Mr. Thomas Moscrop. There are eight coloured illustrations—grinning coolies, solemn elephants, and very religious devil-dancers.

The Bishop of Salisbury has written an introduction to a volume of sermons by the Rev. Edward Curling, M.A. (Ouseley; 3s. 6d. net). The first sermon is on *The Transfiguration*, and gives the volume its title. They are such sermons as a good scholar, who looked to Liddon as the model preacher, would be likely to preach, with perhaps a slightly greater emphasis on Churchmanship than Liddon would have placed—in proportion, we mean, to the emphasis laid on Christ and the individual Christian life.

The Rev. J. W. Mahood, D.D., seeks to restore what he calls *The Lost Art of Meditation*, and to that end he has written a large book (Revell; 3s. 6d. net). Certainly he tells us all about meditation, but will we meditate now? Do we pray when we see clearly that we ought to pray?

Mr. Frederick Lynch, the Director of the New York Peace Society, has written on *The Peace Problem* (Revell; 2s. 6d. net). It is a timely book; it is well filled with facts and arguments; it is pleasantly written. Read it before you read anything else. This is the great subject of the moment.

One of the most striking of the speeches which were delivered at the Missionary Conference held in Edinburgh in 1910 was delivered by Mr. Bryan, one of the most striking of the persons who were present. That speech—it is an American politician's conception of the Gospel—is now published separately. The title is *The Fruits of the Tree* (Revell; 1s. net).

For self-discipline, if for nothing else, for discipline of head and heart, study one of the Minor Prophets. And let it be Habakkuk. This is what Vice-Principal G. G. V. Stonehouse, B.D., has done. And he has done it to such purpose that he has written a complete commentary on the prophet, with introduction, translation, and notes on the Hebrew text. The title is *The Book of Habakkuk* (Rivingtons; 5s. net).

Mr. Stonehouse has studied Habakkuk carefully,

thoughtfully, prayerfully. And he has studied the literature on Habakkuk. The Hebrew professors in the English-speaking world could not do better than use Stonehouse on Habakkuk as a class-book.

Mr. Gerald Friedlander, Minister of the Western Synagogue in London, has for a good while given himself to the study of the New Testament, and in particular to the study of the Gospels. Now we fondly imagine that if we could only get men to study the Gospels, they would accept the gospel; if we could induce them to look at Jesus, they would see that He is the Christ. But we have to learn that it is necessary to be unprejudiced in the first place, and in the next to look in faith. Mr. Friedlander is not altogether unprejudiced; and he sees no occasion for the exercise of faith. Accordingly, Jesus is nothing to him, and less than nothing. He said 'Swear not at all,' and yet, says Mr. Friedlander, He used oaths Himself. What oaths? Did He not say, 'Amen, I say unto you'? The English Bible renders this by 'Verily, I say unto you.' But 'Amen' in this connexion, says Mr. Friedlander, is simply an oath.

In this manner he covers the whole of the Sermon on the Mount, showing, as he believes, that what is true in it is not new, and what is new is not true.

The title is *The Jewish Sources of the Sermon on the Mount* (Routledge; 4s. 6d. net).

Is Judaism applicable to all men, or is it the religion of the Jews only? That is the question which Mr. H. J. Kisch tries to answer in *Religion of the Civilized World and Judaism* (Routledge).

It is extremely difficult to obtain a reliable map of Palestine. But if the map is not reliable, how can the geography be? A new map has been prepared by Professor Foster Kent of Yale. And not one map only, but a long series, sixteen maps in all. They have been prepared for the purpose of accompanying his account of the geography and history of the Bible, which forms a volume of the 'Historical Series for Bible Students,' published in this country by Messrs. Smith, Elder & Co.

Now this volume, of which the title is *Biblical Geography and History* (6s. net), with its maps, is the work of a most accurate and accomplished scholar, who has by long residence made himself

master of the geography of Palestine, or at least as nearly master of it as any man can now make himself. He has superseded all the books in existence on the physical side of his subject; and even on the historical side he has at least eliminated some hoary misinterpretations.

Mr. A. C. Benson has written a book on Ruskin. He calls it *Ruskin: A Study in Personality* (Smith, Elder, & Co.; 7s. 6d. net). He has never written a better book. It consists of seven lectures on the life and work of Ruskin, delivered in the Hall of Magdalene College, Cambridge, in the Michaelmas term of 1910. Now, whatever else lectures may be when published, they are at least easy to follow. Not a sentence here has to be read twice. And then there is the personal charm. The egotism is everywhere, but it is never egotism. Besides, this is a serious effort to 'explain' Ruskin. Mr. Benson is an admirer, both of the man and of his work, a whole-hearted unabashed admirer; with a head, however, as well as a heart, and therefore capable of presenting a living picture.

Messrs. Smith, Elder & Co. have also published a cheap edition of Mr. Benson's most popular book, *From a College Window* (3s. 6d. net). It is the fourth edition and the seventeenth impression.

In spite of all that has been said by Ramsay and others in our day, there is still great darkness round the Epistles to the Seven Churches. The first thing to do is to explain the language. The Rev. T. Herbert Bindley, D.D., some time Prin-

cipal of Codrington College, Barbados, has begun there. Paragraph by paragraph is taken, then phrase by phrase; and when we have read his book to the end, we know all that modern scholarship can tell us about the language and its allusions. There is also something in the book to show the use of the Epistles for edifying. The title is *The Messages to the Seven Churches* (S.P.C.K.; 1s. 6d.).

Mr. Elliot Stock has reissued at a cheap price two good volumes of sermon literature by the Rev. Joseph Miller, B.D.—*Essentials of the Christian Religion*, and *Fundamentals of Unity* (each 3s. net).

There is much discussion at present of fundamental things. For everything has been denied, including the possibility of denying anything, and now we are going to begin again. This has happened with the Gospels as with other things. First the miracles were denied, then the existence of Christ, and as it does not seem worth while denying the existence of those who denied the existence of Christ, we are ready there also to begin again. The Rev. David Starr Jordan, President of Stanford University, has fallen in with the fashion and has written a book on *The Stability of Truth* (Williams & Norgate; 3s. 6d. net). It is a discussion of reality as related to thought and action. There are things to think, says President Jordan, and there are things to do. And when that is acknowledged, one stage of the new difficult process of affirmation will be accomplished.

The Eschatology of the Parables.

BY THE REV. R. M. LITHGOW, LISBON.

THERE is in the parabolic teachings of Christ a large element of eschatology, of suggestion if not of absolute information in regard to the ultimate things as far as man's present outlook goes. These last things in themselves are such as man with his finite faculties can only conceive of in parabolic fashion. For here, as in metaphysics, thinking can only be carried on in a terminology the basis of which is the phenomenal and concrete. There is

a tendency in some quarters to circumscribe that infinite future which forms the horizon of the gospel revelation and of faith's utmost gaze, but we see no gain in seeking to bound with the name æonial what is practically man's eternal outlook. For man there is clearly an impassable barrier, beyond which he cannot follow the course even of imperishable things. And up to that point not a few of our Lord's parables carry us.

This they naturally do, because dealing with the permanent elements of man's being, and having as their scope the full range of his spiritual development. These parables are permeated with the atmosphere of the infinite, and their simple language palpitates with the thrill of the omniscience concealed behind their veil. They indicate the potential infinitudes of man, and no less the determinations of the deity. They awe us with their remorseless distinctions. They affect us to tears with their tender presentation of the heavenly grace. They encourage within us the most aspiring hopes, and again dismay us as they set forth the responsibilities of the divine sonship and service.

Their eschatology has its general and particular aspects. Thus all evil ends as regards its active manifestations, and possible effect on the course of what is good. While, too, the outcome of evil condemns and kills its own cause, the rewards of well-doing are such as help forward the interests of God's kingdom. But each form of evil has its own appropriate consequence, and every sort of divine service its suitable acknowledgment. Righteousness and a hearty acceptance of grace are seen at once to be natural and reasonable, while any refusal of these good gifts of God can only be portrayed as irrational and outrageous.

That synthetic view of the parabolic teaching, which our study of the parables has revealed, gives us distinct help in our appreciation of this eschatology, enabling us, as it does, to set its several elements in their proper light. We are by its aid put in the position to judge how the denouement of the individual story affects this parabolic history as a whole. A review of the parables in regard to their several results should fit us the better to focus their full disclosures on the subject of man's spiritual career, and bring to a juster conclusion our examination of the parabolic record of the Synoptic Gospels.

It is no mere world-end with which our present study deals, but rather the working out and essential issues of moral principles and eternally operative laws. For the realm of this parabolic doctrine reaches beyond space and time. It is that of God's kingdom, the life of which is righteousness, and the atmosphere and light of which are the holy love and the gladdening approval of man's Heavenly Father. If, as at times here represented in its conflict with the kingdom of darkness, and in travail towards fruition, the

thing that ought to be is not always that which obtains, still it ever figures as that which yet must be. For the good in these parables is ever the living and the lasting, while the evil is the evanescent thing that withereth away.

The parables which deal with man's natural condition represent this under the categories of use and possession. Man belongs of right to his Maker, whose beneficent purposes he has been formed to serve. But the Lucan parables reveal man as lost to God, while Matthew's opening ones represent him as largely lost to his destined use. The Sower's advent, which ought to make the wilderness rejoice and blossom, finds it turned from any fitness to receive a blessing, through the seed which he scatters upon it, into baser uses, and a premature and unpromising luxuriance. There is a general perversion here of the purpose for which good soil exists. And this perversion proves a bar to the fertility which as a tilled field it might have had. The good prepared ground receives the seed and enriches its owner with a plenteous harvest. But the trodden land remains a road, its thinness of soil keeps the rocky part unproductive, and that weedy corner has, with its showy, useless crop, precluded itself from sharing in the fruitfulness of the field it borders. That which might have been 'finely touched unto fine issues' has, through failure to realize its grand possibilities, become 'a common stone for better souls to break their hearts upon.' This is the sad end of the matter here, that man's failure to take advantage of God's fortune for him at the flood, 'binds the whole voyage of his life in shallows.' The parable is not without its suggestiveness as to the meaner uses to which the human soil when lost to its divine purpose may be turned. Roads have their use for this world's traffic: it is the rocks which, as its ribs, hold the material world together; and there are animals which live on weeds.

But when from the inanimate we turn to the organic and living pictures of man in these parables, we find that the issues are widened. The Wheat and Tares represent souls of not only contrasted but opposing character and influence. With these as a ripened crop, as also with the harvest of the sea when brought to valuation, what different fates await the good and bad. The pictures are drawn in terms of their several emblems and cannot be taken literally, but the striking contrast between

the ends here portrayed by Christ cannot be divested of its divine authority. The grace shown for the sake of the wheat, towards the tares, until the harvest, is a note which seems to confer animation upon both alike, and makes us read the farmer's decision about them with other feelings than we bear to grain. And what greater contrast could words in this connexion present than 'the wheat into my barn, and the tares bind in bundles to be burnt.'

It is, however, in the Parable of the Net, or good and bad Fish, that the eschatological element here comes most distinctively and appropriately before us. If the Soils have pictured a man's various possibilities, and the Wheat and Tares their diverging lines of development, it is this picture of the marketable and unmarketable Fish, which calls our attention to the serious issues of the great moral distinction, which these emblems represent. And so it is here in regard to this point alone that Christ adds His exposition. This is made fuller by noting with it His similar reference to this aspect of His Parable of the Tares. Putting both together, we are taught that at the end of things as we know them, the Son of Man shall send forth His angels, who shall separate the wicked from among the righteous, and gather out of His kingdom all that offend His people and violate His laws. Christ here pictures a triumphant but most solemn consummation for the cause of righteousness, when the wicked being cast out into their own place, the righteous shall shine forth as the sun in the kingdom of their Father.

While the Matthean parables make no sign of seeking to bridge the awful gulf their opening teachings disclose, Luke's parallel set offers the relief of emphasizing man's primal connexion, while at the same time offering the further solace of revealing God's solicitude to regain the lost. Herein, too, the subject of Satan, the servant of Mammon, the son of Belial, is portrayed as one who is by right the son, the servant, and the subject of a Heavenly Father, whose divine wisdom and infinite love are taxed to the uttermost to compass the recall from the far country of sin, of the loved and lost child. These simple stories of the three-one parable disclose a tragedy compared with which the lurid shadows of the Matthean chasm are tame. For the very lightnings of the divine justice pale before the marvellously exposed agonies of the divine love.

But it is this surprising disclosure which more than anything adds to the solemnity of man's lost state. The moral law is to God for man but as His coat of mail, which manifests his Maker's sublime majesty and may compel submission. Even the loyal finger touching that ironclad hand feels cold. But in God's revealed love we see the deity unclothed, and in His grace to sinners, man may know the electrifying grasp of his Father's tender hand. To turn away from and do despite to that, constitutes the very depth and despair of man's depravity. What, we may well think, can be man's loss to God, compared with the forfeiture by man of the divine favour and affection.

Just as we found the thought of possession to have its place in Matthew's first parabolic triad, so conversely do we find that of use to be present here. The sad implications of man's loss to the Heavenly Father are darkened by that of the further loss he incurs for himself and others. The coin has lost its currency, the sheep its market value and possibilities of human service, the son his native worth and every source of self-respect and social esteem. Even the material substance that enables him to prosecute the course of wild living he has chosen, in preference to the amenities of his father's house, is wasted and exhausted thereby. Loss in every direction and respect is the true description of his fate who strays and stays away from God.

But it is the recovery of the coin, the reclaiming of the sheep, and the return of the prodigal that are the predominant notes to which these Lucan parables of the lost and found lead up. With a partiality to grace, which one misses in the more judicially minded Matthew, Luke's chosen eschatology here is an evangelic one. Over against that dreadful picture of the consuming furnace with the weeping and gnashing of teeth, we have the rejoicing together of those who have been active or are interested in the recovery or return of the lost. And in order that our thoughts about this happy scene may take a right direction, we have it interpreted for us as representative of the joy among the angels in heaven over sinners returning to God.

The parables of growth and prayer reveal to us the progress in the individual and in the world of the kingdom of heaven, and the success of the supplicants addressing their petitions to Him who inhabiteth its praises. This whole group of

parables presents but one figure set in contrast with those whose prayers are answered. This is the self-righteous Pharisee, whose congratulatory utterances do not reach past himself. While to the cries of recognized need and contrite penitence, the satisfaction of these wants is granted, this man of professed godliness and public devotion leaves the temple unjustified, an alien from the commonwealth of Israel.

It is a heavenward moving company who are represented in the finding or grace group of parables, by the Treasure Finder, the Pearl Merchant, and the Good Samaritan. These severally gain a rich prize, secure a precious jewel, and win eternal life. The Two Debtors also, although in varied measure, know the joy of, and manifest some gratitude for, sin forgiven. It is in the parables of the Unforgiving Debtor, and of Dives and Lazarus, that the eschatological aspect of matters is brought before us here. It is failure to show grace, which is the common offence of the great Debtor, and of the wealthy Dives. And in both cases it is to fellow-men of meaner station that this lack of grace is shown. It is indeed only in this direction that grace can be manifested, and thus there is good logic, as well as strict justice, in mankind being judged on this score, in respect of their conduct towards the poor. And, indeed, just as the millionaire finds his richest source of gain in the labour market, so should the heavenly capitalist recognize in the poor and the afflicted, the most profitable sphere for the employment and investment of his spiritual wealth. Here it is that grace can best be exercised, and in this quarter alone can man find a bank with divine security.

The Parable of Dives and Lazarus is, in view of these considerations, admirably suited to enforce its lesson on the value of graciousness, and the active exercise of grace. This, however, has not been always seen, and hence we find the late Dr. Service confessing to a difficulty in discovering any other purpose in this parable, than that of awakening serious thought, 'by a lightning flash in which reality bursts through appearance with the crash of doom.' But while we have here that awful lightning which 'life struck sharp on death makes,' we have bliss and woe set before us, as the wide apart portions of those whose earthly circumstances bred a selfish worldliness, or led to dependence on God. And the fact

that the beggar lay at the rich man's door without attracting any helpful attention, is for Dives the damning element in his case, and for all expositors that which sheds most light on the teaching of this parable. It is in strict keeping with this, too, that the Unforgiving Debtor of Matthew's parallel parable is kept in gaol till he pays all he owes, judgment in these parables being clearly directed against man's failure to manifest towards others the grace which, alike in temporal and spiritual blessings, he receives from God.

In the group of parables dealing with the divine claims, those of the Labourers, Two Sons, and Farm Servant present no eschatological aspect. The threatened cutting down, too, of the Barren Fig-tree, remains but a menacing threat in this parable, and even the unprofitable pedlar with his unused Pound but forfeits this as the penalty of his indolence. It is only in Luke's, as one of three reports given us of the parable of the Husbandmen, that the judgment on these rebellious tenants is expressed by Christ, Mark and Matthew both recording this as an answer given by His hearers to a question of our Lord's. In this case, too, the parable has, in the circumstances of its utterance, a distinct reference to the Jewish nation. We are thus confronted with the suggestive fact, that in connexion with the matter of man's godward duties, alike as regards service, loyalty, and occupancy of the divine belongings, there are no such penalties brought before us in the parabolic doctrine, as are associated with man's neglect of the divine word, and indifference to the divine grace and its demands. It is not so much man's failures in the sphere of moral duty, as his rejection of and sins against the constraints of the divine love, which incur the direst consequences, and this with reason, as a resistance of the divinest power the deity can exert.

The Sagacious Steward, and Rich Fool, of Luke's parabolic record, present us with a contrasted pair of pictures in regard to the final gain or loss which may prove the outcome of a human life. The one tells of a wise prescience, prompting to such charity as secures for its exerciser an entrance to the eternal habitations, while the other depicts the folly of that short-sighted selfishness which renders possible for the soul a total bankruptcy of life. Sagacity and folly are here respectively seen at their highest and lowest

reaches. Luke's Parable of the Great Supper, or Recusant and Ready Guests, and Matthew's Parable of the Bridesmaids, resemble each other, in representing the penalty, incurred by the ungracious and foolish characters here brought before us, as that of exclusion from a festive gathering. In both cases, however, that eternal bliss which these feasts symbolize, and the words uttered by the lord of the several banquets, give this penalty an importance and solemnity which in themselves the parabolic circumstances may seem to lack.

It is, however, Matthew's parables of the Wedding Feast and Robe, and of the Talents, which, in his last group, most distinctly relate to the realm of eschatology, although its position between the two doubtless causes this solemn shadow to fall over the Parable of the Ten Virgins also. The fate of the disloyal rebels in the first of these parables, although severe as could be, seems so just and indeed natural, that it affects us less than that of the guest without the wedding robe. Their case seems to answer to that of the wicked of the opening parables, whose attitude to God is that of disaffected and antagonistic parties all along, while it is the guest's acquaintance with and despite done to the heavenly grace which constitute the tragedy of his doom. And it is noteworthy that, wherever this is set forth, it is not necessary that the judgment, in order to impress us, should be depicted in severe or afflictive terms. It is the symbolized exclusion, from the divine grace and service, which gives all its terror to the outer darkness, and renders so inexpressibly fateful the taking of his disused talent from its faithless and slothful possessor.

While, indeed, it is obvious that the parabolic symbolism must not be made too much of, nor the parabolic language translated in any too literal fashion, it is no less apparent that it is not in their figures, as these set forth penalty, that we find in Christ's parables the severe and alarming aspect of their eschatology. This lies mainly in the more general and notable features, of that absolute distinction which they everywhere maintain between the good and evil, as also on the emphasis they put upon man's attitude to and responsibilities in connexion with the divine grace.

The specially eschatological aspect of their doctrine is that which sets forth the permanence and finality of the issues to which man's

two possible courses tend. This is the whole sting and terror of the final things, as depicted in these parables, and elsewhere in Christ's teachings, that they are set forth as final and irreversible, and it is man's confirmatory experience of the tendency to permanence of moral good or evil, which gives the deepest echo of his mind and conscience to their teachings. Nowhere in all Holy Writ is more importance placed upon the moral and spiritual features of the human race, and it is the pervading sense of this which gives to punishments, that in themselves are far from terrible, all the solemnity of some appalling doom. Isaac Taylor has finely said, 'What are the crash of worlds, or the universal blaze, or even the appalling apparatus of punishment, to the spirit that has become alive to the consciousness of its own moral condition, in the manifested presence of the High and Holy One. There is no extravagance in the supposition, that in the great day of inquiry and award, the moral shall so overwhelm the physical, that it will be sin, and not a flaming world, that shall appal the soul.'

We note, as the result of our survey of the eschatological element in these synoptical parables, that judgment appears in them under three categories. There is in the opening group in Matthew, as the climax to which these early parables lead up, a separation of the righteous and the wicked, the testing matter here being represented as worth or worthlessness. As the Gospel here but figures at most in the Sower and his Seed, we may regard the judgment here as in respect of Our Lord's prophetic office, or more widely, as for sin against that Light, which lighteth every man made in his Maker's image. In the parables of Dives and Lazarus, and of the Unforgiving Debtor, we have judgment executed on those who have done despite to grace and mercy. The position of the Matthean parable makes it contemporaneous with the first references of Christ to His own saving work. We may then regard the judgment here as in respect to our Lord's priestly office, and man's offered redemption through the Lamb of God. In the concluding parables of Matthew's Gospel we have a series in which judgment is pronounced in connexion with the discharge of distinctly Christian duties, those of heartiness towards grace, and of vigilance and diligence in the Master's service. The offences charged here are against Christ's kingly

office, and that loyal service and loving disposition which all His subjects owe to Him.

But these categories of judgment are no less capable of being severally related to the Three Persons of the Godhead. Thus regarded, we see the doom decreed on sin against the Father of spirits, in those judgments dealing with man's indifference to that moral nature, which, with its instinctive sense of right and wrong, he possesses as the favoured and honoured creature of God. Man's attention to this has at all times gained for him a deepening knowledge of the divine mind and will, while his neglect of it as here revealed has ever proved his deadliest snare. We see, too, no less clearly in the second category of these parabolic judgments, the sinful folly and disaster of man's rejection, of the grace that came by Jesus Christ, and the great salvation purchased by Him for all who by faith will receive it. And we also see in that third category, dealing with sins against

light and love, with despite and dearth of grace, and neglect of duty, on the part of those who have seen and tested that the Lord is gracious, the just but awful judgment of God upon those who have sinned against His convincing, quickening, reviving, sustaining, restraining, comforting, tender, and long-suffering, but jealous, and inexorably Holy Spirit.

But are not practically the Messianic offices, and the triune presentations of the deity, but graciously helpful steps and stages, in the devout worshipper's acquaintance, alliance, and communion with the infinite fulness of God? And are not an ever-deepening responsibility, and consequent heinousness of possible guilt, inseparably bound up with the soul's spiritual development? Are not indeed God's ever-enduring mercy, and that growth in grace which increasing intimacy with Him confers, the essential bases of man's hope of his abidance in any heaven of endless bliss?

Recent Foreign Theology.

The Languages of the Bible.

It is not often that we meet with Jerusalem on the title-page as the place where a book is published, although it was an inhabitant of Jerusalem, was it not, who said that of making many books there is no end. Jerusalem is the place of publication of a *Manual of Palestinian Arabic* for self-instruction, prepared by Dr. H. H. Spoer and Mr. E. Nasrallah Haddad (Luzac; 6s. 6d.).

Professor Strack's *Grammatik des Biblisch-Aramäischen* has reached a fifth edition, and has been partly rewritten. It is one of the best, as well as best-known, volumes of the 'Clavis Linguarum Semiticarum' (Munich: Beck; London: D. Nutt).

Professor A. T. Robertson's *Grammar of New Testament Greek* has been translated into German by Hermann Stocks, under the title of *Kurzgefasste Grammatik des Neutestamentlichen Griechisch* (Leipzig: Hinrichs. M. 5).

Old Testament.

A NEW edition has been issued of the *Handbuch zur Biblischen Geschichte* of Dr. J. Schuster and

Dr. J. B. Holzammer. It is the seventh edition and it has been completely revised and much enlarged, the Editor of the Old Testament volume being Dr. Joseph Selbst, Professor of Theology in Mainz, and the Editor of the New Testament volume Dr. Jakob Schäfer, also a Professor of Theology in Mainz. Each volume contains over a hundred woodcuts and two or three maps. It need not be said that the interpretation of the Old Testament is on conservative lines, for nothing else will do in the Roman Catholic Church at the present time. Still, the Editors are scholars, well acquainted with their subject itself and its literature. And there is no evidence that the necessity of being conservative has seriously interfered with the independence of their judgment. The book is published by Messrs. Herder at Freiburg (2 vols., M. 12.50 and 10.50).

The third edition of Gunkel's *Genesis* has undergone careful revision, a revision which does not seem to have touched its principal positions, however singular they may be, but has introduced a good many alterations in small matters. One welcome feature is new. There is a series of excellent indexes, which have been prepared by Dr. Paul Schorlemmer (Göttingen: Vandenhoeck & Ruprecht; Glasgow: Bauermeister. M. 11).

A volume of Old Testament studies, by Dr. Martin Gemoll, has been published by Messrs. Hinrichs, under the title of *Grundsteine zur Geschichte Israels* (M.12). The subjects of study are these: (1) Mišraim—Mušri, (2) Shur—Geshur—Ashur, (3) Gilead, (4) the Midianites, (5) Danites or Kenites?, (6) the Jordan and Jerusalem, (7) the Population of Palestine, (8) the Hill of God.

The new edition of *Die Schriften des Alten Testaments* is making steady progress. The tenth part has just been issued (Göttingen: Vandenhoeck & Ruprecht; Glasgow: Bauermeister. M.0.80).

Dr. Arthur Allgeier has investigated the phenomena of the duplicate narratives in Genesis. The title of his book is *Über Doppelberichte in der Genesis* (London: B. Herder. 3s.).

Mr. Frederick Pustet of Rome and New York is the publisher of *The Date of the Composition of Deuteronomy*, a critical study by Hugh Pope, O.P., S.T.L., Professor of New Testament Exegesis in the Collegio Angelico, Rome (Lire, 5).

Two additional volumes have just been published of Professor Bardenhewer's 'Biblische Studien.' One is an inquiry into the probability of a Babylonian source for the Book of Job (*Eine Babylonische Quelle für das Buch Job?*), by Dr. Simon Landersdorfer, O.S.B. (London: B. Herder. 4s.). The other is on the relation of the Third Book of Esdras to Ezra and Nehemiah (*Das Dritte Buch Esdras und sein Verhältnis zu den Büchern Esra-Nehemia*), by Edmund Bayer, O.F.M. (London: B. Herder. 4s. 6d.).

Messrs. Williams & Norgate, as agents in this country for J. C. B. Mohr of Tübingen, have published an extremely interesting volume, written by Professor Bertholet of Basel, and entitled *Das Ende des jüdischen Staatswesens* (M.2). It contains six lectures on Herod and his Times, written in a popular style, and thoroughly accurate to the last detail.

New Testament.

QUITE a number of books and brochures have appeared recently dealing with our Lord in one or other of the innumerable aspects in which He appeals to the modern mind.

Professor Goebel of Bonn has issued the second volume of his *Die Reden unseres Herrn nach Johannes* (Gütersloh: Bertelsmann).

The opinions of Kalthoff, Drews, and Jensen as to the existence of our Lord have been discussed by Professor Johannes Weiss in a volume of immense learning and perfect candour. The title is *Jesus von Nazareth, Mythos oder Geschichte?* (Tübingen: Mohr; London: Williams & Norgate. M.2).

The same subject is treated by Professor Weinell, under the title of *Ist das 'liberale' Jesusbild widerlegt?* and is issued by the same publishers (M.1.60).

And once more, but in shorter compass, Professor Dr. Gottlieb Klein of Stockholm answers the question, *Ist Jesus eine historische Persönlichkeit?* This also is issued by the same publishers (M.1).

A course of popular lectures, delivered at the Catholic Institute of Paris by Professor Mangelot, have been published under the title of *Les Évangiles Synoptiques* (Paris: Letouzey et Ané. Fr.3.50). The subjects of the lectures are the Gospel Tradition, the Historical Value of the Synoptics, the Virgin Birth of Jesus, and the like. There are two appendixes, one on the Paulinism of St. Mark, and the other on the relation between the Jewish Kiddush and the Eucharist.

That Herr Lic. A. Huck's *Synopse der drei ersten Evangelien* is valued in Germany is proved by the fact that it has reached a fourth edition. For this edition the book has been carefully revised and improved. The printing of the Greek is very fine, even the smallest of the type being quite legible and restful (Tübingen: Mohr; London: Williams & Norgate. M.4.40).

In the latest edition of Meyer, *Die erste Korintherbrief*, by Professor Johannes Weiss, is, as it is described, an entirely new work (Göttingen: Vandenhoeck & Ruprecht; Glasgow: Bauermeister. M.9). Johannes Weiss will never be to Englishmen what Meyer was. But of course this commentary is up to date. And yet is it not already almost superseded by Robertson and Plummer's Commentary in the 'International Critical' Series, just published by Messrs. T. & T. Clark?

The same publishers issue Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*, of which a new edition is being published in parts this year, under the editorship of Professor Jülicher and Herr Lic. W. Bauer (M.3.50).

Professor Jacquier of Paris, whose New Testament books are so well known, has now issued a volume under the title of *Le Nouveau Testament*

dans l'Église Chrétienne. It is the first of two volumes of which the whole work is to consist (Paris: Lecoffre).

Religion and Philosophy.¹

As Monism is the latest form of anti-religious philosophy and is declared to be fatal to Christian Monotheism, nothing could be more timely than the able exposition of the subject given by Professor Wobbermin in the seven chapters of this volume. The work is a reply to an aggressive work on the other side published in two volumes in 1908, consisting of papers by different contributors, and edited by A. Drews. Again, as often before, philosophy meets philosophy, and the reader is able to judge on which side the stronger reason lies.

It is refreshing to find our author declaring at once, 'Theology without metaphysics is impossible.' Too often in our days, as in Tertulian's, philosophy is denounced as the arch-corrupter of religion. The strong bond of union between religion and metaphysics is that both deal with a spiritual world beyond the world of sense. The author's definition of metaphysics is broad enough, 'a tendency going beyond the empirical world immediately confronting us,' other-worldliness as well as this-worldliness. We witness in our days a marvellous revival of interest in metaphysics, diverse in form but answering to the above definition. The theories of Schelling and Hegel are being revived in other forms, and this is accompanied by an equally striking revival of interest in religion. Philosophies are religions, philosophers are apostles. Eucken and James stand for a great company. That Christianity is a religion of other-worldliness is certain. Every page, almost every line of the N.T., and the whole of Church history prove it. So much at least

¹ *Monismus und Monotheismus*: Vorträge und Abhandlungen zum Kampf um die monistische Weltanschauung. Von Georg Wobbermin, Dr. theol. et phil. Tübingen: Mohr. M. 3.

is common to the spiritual philosophy of the day and Christianity. Further, the Christian doctrine of the world beyond is inseparably bound up with the conception of God as a personal, spiritual Being, the sovereign reality. Christianity commits itself to the position that God has revealed Himself most fully in the life and work of Jesus Christ, and a God who can be so revealed is very definitely personal and ethical.

Present-day Monism negatives all this. It does indeed claim, as philosophy, to give a complete, unified, rational theory of the world, so differing from positivism and empiricism. But it does not explain the present natural world by another spiritual world and a personal Creator and Ruler. At the best it assumes an impersonal, unethical substance behind the visible world of sense and time. It confounds, instead of distinguishing, matter and spirit, living and not living, personal and impersonal. We hear the usual objection that an infinite personality is a self-contradiction, as if human personality were the measure as well as the pattern of the divine. Dr. Wobbermin distinguishes fourteen shades of monistic teaching; but only two need consideration, the 'parallel' Monism of Fechner and Paulsen, and Hartmann's Monism of the Unconscious. In both cases the nature and spirit of the present world unite in an 'unconscious absolute'—a theory which is a pure assumption, which explains nothing, not even itself.

'The Christian world-theory is, in fact, in its way thoroughly monistic,' in the sense that 'the whole sum of reality is traced back to an ultimate unity and is understood from that unity.' 'From God, through God's mediation and for Him are all things.'

We have only touched by way of specimen on some points in the sixth chapter on 'Monismus und Monotheismus.' The seventh chapter on 'Monistische und christliche Weltanschauung' is also full of suggestion. The first three chapters discuss the Monism underlying Haeckel's writings.

J. S. BANKS.

Leeds.

Contributions and Comments.

The Sinaitic Syriac Gospels.

As you have already published so many papers about the text of the Sinai palimpsest of the Old Syriac Gospels, I wish to make an important statement concerning my edition of it.

It has been said of the first Appendix to that book, that the permanent value of my work must stand or fall with its accuracy, seeing that it contains a list of more than 300 differences between Dr. Burkitt's readings and my own. The wish has naturally been expressed in more than one quarter that an expert scholar might go to Sinai, and determine, once and for all, which of us is right. That wish has now been fulfilled.

Dr. Arthur Hjelt, Professor of Hebrew in the University of Helsingfors, and author of *Die alt-syrische Übersetzung und Tatians Diatessaron*, has just returned from Mount Sinai, and has brought with him a careful report of an examination he has made of my Appendix I. with the palimpsest text. It is not exhaustive, because Dr. Hjelt was forbidden by the monks to use the reagent, so it deals only with the words which can be seen without the aid of any ill-scented chemical. The result is that he underlines 7 of Dr. Burkitt's words as correct, and 11 as possible. But of my words in that list he considers 133 correct, and 21 possible.

I never had much fear about such examinations; for Dr. Burkitt has worked under the great disadvantage of seeing the MS. only during the time of our stay at Sinai in 1893, and having no time to inspect more than the half of it. My photographs enabled him, it is true, to verify many things, but they do not show the decided difference of colour which exists between the upper script and the under one; and wherever a hole occurs, what you read in it is really on the leaf preceding or following the leaf which you imagine yourself to be at. In fact, you are not aware that there is a hole. And those portions which I deciphered in 1895, being the most faded, many, though by no means all, of which were brought up with the reagent, simply do not appear in the photographs. Many so-called emendations which Dr. Burkitt made in my work were therefore only ingenious conjectures.

A leaflet, explaining Dr. Hjelt's report more in

detail, and suitable for insertion in the pocket within the binding of my book, is being prepared by Messrs. Williams & Norgate, and will be sent by post to those who apply for it. I have placed the report itself in the hands of the Librarian of Westminster College, Cambridge, who will be pleased to show it to any one who may wish to examine it.

For the benefit of those who possess my edition, I subjoin a list of 133 verses containing doubtful words which Dr. Hjelt has ruled in my favour.

Matt. i. 2; ii. 2; 16; iii. 3; v. 19; viii. 16; viii. 24 and 29 are partly in my favour, and partly in Dr. Burkitt's.

824 והוא מחשולא רבא וספינתא קריבא דות

829 אחית להרבא למתבהתן ורעיתא רבתא דחזירא.

xv. 2; xvi. 9; xviii. 15; 19; xix. 11; xxi. 38; xxiv. 2; xxv. 11; xxvi. 24 as in text; 29; xxvii. 20; 37; 43;

Mark iv. 1; v. 18; vi. 55; viii. 2; 12; xi. 22; xiii. 25; 27; 28; xiv. 19; 22; 24; xvi. 4; 8²;

Luke i. 70; 79; 80; ii. 8; 9; 12; 15; iv. 35; 35; 36; 40; v. 4; 19; 26²; vi. 33; viii. 19²; ix. 52; x. 4; xii. 54; xiii. 32; xiv. 1; xv. 6; xvi. 23; xvii. 15; xix. 4; xx. 33; xxi. 15; 31; xxii. 45;

John i. 41; 42; iii. 14; 21; 21; 21; iv. 21; 35; vi. 11, five words; vi. 19 the much doubted אאחורו; 37; vii. 11; 19; 49; 51; viii. 13; 33; ix. 2; 2; x. 38; xi. 2; 18 מילא; 21; 25 conjectured by Dr. Burkitt, but read by me; xii. 29; 37; xiii. 32; xviii. 10; 15; xx. 1.

Also in the Supplement to Appendix I., pp. 294-299:

Matt. ii. 9; iii. 14; v. 42; viii. 4; xvii. 20; xxiii. 17; xxiv. 22; 41. Mark i. 29; vi. 49; viii. 2;

Luke i. 15; ii. 9; vii. 38; 44; viii. 49; x. 3; xi. 8; 38; xii. 3; 16; 31; 50; xiii. 14; 32; xviii. 14; xix. 12; xx. 33; xxi. 12; xxiii. 18; 49;

John vi. 52; vii. 25; 45; ix. 11.

Of the words which Dr. Hjelt thinks possible, he has underlined 21 in my favour.

Mark viii. 25; Luke v. 1; 18; 22²; viii. 19¹; xix. 1; 6; 7; xxiii. 49;

John vi. 25; ix. 9; x. 29; xiii. 23; xv. 6; 24; xviii. 2.

And in the Supplement, pp. 294-299; Matt. xxi. 24;

Mark xiv. 4; xvi. 7. Here Dr. Hjelt, not having the reagent, did not see the *seyyame* points.

Luke xxii. 6; xxiii. 35.

39 of these were correct in the Syndics' edition of 1894, and have therefore been altered without justification.

In the following passages Dr. Hjelt underlines 7 of Dr. Burkitt's readings as correct:—

Matt. xxii. 19. Luke xix. 5 a dot; *John xiii. 22;

In the Supplement, John iii. 21; vii. 32; x. 9; xiii. 38.

And 11 as possible:—

Matt. viii. 24 partly; 29 partly; cf. *supra*.

Mark xi. 20; xiv. 9; *xvi. *81;

Luke v. 22¹; *ix. 38; xix. *28;

In the Supplement, *Mark xvi. 5; Luke xii. 42; *xvi. 16.

I do not, however, accept all these 18 corrections to my own work. Those which I have marked with an asterisk I at first read as Dr. Burkitt and Dr. Hjelt have done. But a slight touch with the reagent revealed to me an additional final letter, or syllable, a 𐤀 , an 𐤁 , a 𐤂 , or an 𐤃 , which may put the word in the plural, but have now faded away.

AGNES SMITH LEWIS.

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The Hebrew Term for 'Atonement.'

As I was the first to throw out the suggestion, so ably maintained by Dr. Burney, that the primary meaning of the ritual term כפר was *to be bright*, and so *pure* (*vide* Mr. Leighton Pullan's *Atonement*, 1906, p. 255), I may be excused for adding a few words on that head. This opinion does not depend solely on the data of *C.T.* xii. 6, although the fact that the Sun-character is there read BIR in the sense of *kuppurum ša išarum*, an obscure phrase which perhaps means 'to purify from sexual uncleanness' (*purgare de membro virili dictum*; cf. 1 S 21^{5f}), is not altogether without significance. But a more decisive consideration is that all the usual terms which express the ideas of purity and holiness in the language which we call Assyrian have the primary meaning of *brightness*. The adjective *ellu*, for instance, which is so familiar as a description of things 'bright' or 'shining,' such as fire, the sun and moon, precious stones, is also perhaps the commonest word for 'clean,' 'pure,'

both in the physical and in the ceremonial or religious sense. It is thus spoken of water as clear and pure, and also as 'holy' or hallowed for religious use; and of the foods, drinks, vessels subsidiary to worship, as well as of the adjuncts of priestly medical magic. The victim sacrificed and the hands of the sacrificer are alike 'pure' or 'clean' (*ellu*). In the moral sense (though the ancients were hardly conscious of any sharp distinction between the various applications of the term), the heart, mouth, lips, speech of gods are 'pure' or 'holy' (*ellu*). The corresponding verb is used in a similar way; *alālu*, 'to be or become bright, shining, pure'; Pi. *ullulu*, 'to brighten, wash, cleanse, purify.' It is, of course, etymologically identical with Heb. לָלַץ , 'to shine.' In the Rituals of Healing we have the frequent invocation over the sick man: *Lēlil lēbib limmir!* 'May he brighten, may he glisten, may he shine!' The reference, probably, is first to the ceremonial (religious) purity effected by the sacramental rite, and then to the brightness and glow of restored health. In this connexion, it is a suggestive fact that the Sumerian character for 'sickness' is composed of the elements GIG-ZUN, *darkness-much*. We may remember that Merodach, the god who heals, is the god of Light, and that, according to ancient conceptions, all evil, whether physical or moral, is Darkness. But it is perhaps even more to the point for our present purpose to notice that *ullulu*, 'to make bright,' is actually used in the Rituals of Healing as an equivalent of *kuppuru*. Thus, in a passage which will at once recall the parallels cited by Dr. Langdon, we read: 'Go, my Son! make dreadful wail for the headsickness and . . . *inninnu*-grain in full growth gotten (?) let a beldame with pure hands grind. Once moisten (it) and knead dough and place it at his head; purify him (*ullilšu = kuppiršu*), etc.' (*C.T.* xvii. 22).

Other Assyrian terms which mean (1) 'bright,' 'shining,' and (2) 'pure,' 'good,' 'pious,' are *bānū*, *damqu*; as any one may see for himself by referring to Muss-Arnolt or Delitzsch. *Bānū*, in the sense of 'bright-looking,' 'friendly' (*šā pānī bānū*; cf. *lā bānē pānī*, 'not bright-faced' = looking black or angry), illustrates Gn 32²¹. The phrase *sinništu ša qātāša lā damqā* (*vb.*), 'a woman with *impure* hands,' with the parallel *ardatu ša qātāša lā mīsā*, 'a bondmaid with *unwashed* hands' (cf. Mk 7²), exhibits clearly the transition from the idea of brightness to that of purity (*vide* 4 R. 26, 12, 14b).

Neither *banû* nor *damâqu* is represented in Hebrew; but the root *q-d-sh*, so important in the circle of Hebrew religious ideas, affords another very striking parallel to what we suppose to have been the primitive import of the root *k-p-r* in the religion of the Northern Semites. In a brief list (5 R. 24, 8cd) we have *ramku*, 'a priest'; *ebbu*, 'bright,' 'pure'; *bânû*, *quddušu*; and *halpû*, *kuç(çu)*, 'ice,' 'snow,' 'frost,'—all equated with *ellu*, 'bright,' 'pure.' It is easy to understand why frost and ice are called *ellu*, 'glistening' (cf. the use of the root *k-p-r* in כפור, 'hoar-frost'); and *quddušu* meant 'brilliant,' 'shining,' 'splendid,' before it meant 'holy.' *Qadâšu* (קדש), 'to be bright,' is, in fact, like *kapâru*, one of the numerous Assyrian equivalents of the Sun-character, and is associated in a list with the synonyms *namâru*, 'to shine,' *niperdû*, 'bright,' 'dazzling.' The Piel *quddušu* is used in the ritual sense of cleansing or purifying persons, like *kuppuru* and *ullulu*, and the Hithpael of hallowing or 'sanctifying' oneself (Z^R 1-20, 29), in close correspondence with the Hebrew (derived) usage.

Very much more might be said, but here I may only add that Dr. Langdon appears to confuse two distinct roots, namely, *kapâru*, 'to cut,' which is one of the renderings of GHASH, a value of the Sumerian Knife-character (C.T. xii. 15), and *kapâru*, 'to be bright,' Pi. 'to brighten,' 'cleanse,' 'purify,' which is a rendering of BABBAR, BIR, values of the Sumerian Sun-character (C.T. xii. 6).

C. J. BALL.

Oxford.

The Great Joy at Antioch.

THAT there was a great joy at Antioch, when the prophets came down from Jerusalem, was hitherto to be read in Ac 2²⁷ only in the Codex Bezae (ἦν δὲ πολλὴ ἀγαλλίασις), in Augustine (*Serm. Dom.* 2), *eratque magna exsultatio*, in a few Latin MSS. (see the edition of Wordsworth-White), and in two MSS of the medieval German Bible.

Now it is also to be found in Syriac. The Commentary of Dionysius Bar Salibi († 1171), published by I. Sedlaček in the *Corpus Scriptorum Christianorum Orientalium*, *Scriptores Syri*, Series secunda, tomus CI, Paris, 1909), quotes Ac 2²⁷ (p. 80): 'There came down from Jerusalem to Antioch prophets, and there was there a great joy (וַאֲנִי הוּת חֲמַן חֲרוּתָה רִבְתָּה)', and annotates it thus: 'There came down men which were privileged with

the gift of prophecy, and made a joy to the church, inasmuch as they hinted to future and hidden things.'

This quotation shows, that White's edition of the 'Philoænian' Version (Oxford, 1799) did not preserve all that must once have been contained in this Version. *Dies diem docet.*

EB. NESTLE.

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Hymns from the Library of Nippur.¹

DR. RADAU has published an amazingly clever book. It contains a collection of hymns and prayers to the god Ninib from the great library discovered by the American excavators at Niffer, the ancient Nippur. They were written in the age of the dynasty of Ur, some centuries before the epoch of Khammu-rabi and Abraham, and are in the Sumerian language unprovided with a Semitic translation. That it should be possible to translate them with so close an approach to accuracy is an illustration of the rapid advance that has been made in our knowledge of Sumerian during the last half-dozen years, and is at the same time a remarkable tribute to Dr. Radau's learning and deciphering powers. The knowledge of Sumerian texts he displays is quite as astonishing as his linguistic ingenuity. His book, in fact, marks a new stage of philological progress.

Of one of the hymns we possess a late edition, made between two or three thousand years later, to which a Semitic translation is attached. A comparison of the older and later texts is very instructive; the variations between them are few and slight, and in one case only affect the sense. The fact has an important bearing on the question of the preservation of ancient sacred texts. The hymn itself is one of the most interesting in the collection. Drought and famine had afflicted Babylonia, and the barbarians of the north-east had overrun the land. Its temples had been destroyed, and the natives had been forced to make bricks for their tyrannical masters. Then Ninib hearkened to the prayers of his people and came to their help. Hail-stones were rained down upon the enemy, the fields were again flooded

¹ *The Babylonian Expedition of the University of Pennsylvania*, xxix. 1. *Sumerian Hymns and Prayers to god Ninib from the Temple Library of Nippur*. By Hugo Radau. Philadelphia, 1911.

with water, and the land was restored to its former freedom and prosperity. In one passage it is said that 'the waters from the earth could not prevail against the everlasting mountain,' *i.e.* Ninib, where the Semitic translation has simply *sadî*, 'mountain,' the Shaddai of the Old Testament. Dr. Radau aptly compares 'the rock of ages' of the Hebrew Scriptures.

Dr. Radau divides the history of Assyro-Babylonian religion into four periods—(1) The pre-historic period characterized by the worship of AN, that is, the self-existent god of Erech; (2) the Sumerian period, with its centre at Nippur and cult of El-lil; (3) the Amorite period, when Babylon became the capital of the kingdom, and Merodach, the god of Babylon, the supreme deity; and (4) the Assyrian period, with its worship of Assur. He further insists upon the fact that the primitive Sumerian deity was at once father and mother: the language was unacquainted with

gender, and the religion of the people was equally genderless. Differentiation came later, under Semitic influence. I have insisted on the same fact in my Hibbert Lectures, but what Dr. Radau calls a god I should prefer to call a spirit. The spirit passed into a god when the original 'father-mother' became a father-god and a mother-goddess.

Ninib was the son of Ellil, who revealed himself under two aspects, the one beneficent, the other destructive. He represented the storm and was the messenger or 'angel' of his father. In the hymns, Dr. Radau points out that he is not only a mediator, but a saviour as well. Under the dynasty of Ur, Ninib first rises to importance, though Dr. Radau believes that it was a revival, the cult of the god really going back to remote times. With this I am in entire agreement; whatever else may have been the case, Ninib was not of Amorite introduction.

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Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. R. B. Pocock, Eccleston, New South Wales.

Illustrations for the Great Text for August must be received by the 1st of July. The text is Ps 90¹².

The Great Text for September is Ps 103^{1, 2}:

'Bless the Lord, O my soul;
And all that is within me, bless his
holy name.'

A copy of any volume of the 'Great Texts of the Bible,' or of Scott's *The Kingdom and the Messiah*, will be given for the best illustration.

The Great Text for October is Ps 118²⁴:

'This is the day which the Lord hath made;
We will rejoice and be glad in it.'

A copy of Emmet's *The Eschatological Question in the Gospels*, or of Scott's *The Kingdom and the Messiah*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for November is Ps 119¹⁰⁵:

'Thy word is a lamp unto my feet,
And light unto my path.'

A copy of Emmet's *The Eschatological Question in the Gospels*, or Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the Great Texts, will be given for the best illustration.

The Great Text for December is Ps 126⁶:

'Though he goeth on his way weeping,
bearing forth the seed;
He shall come again with joy, bringing
his sheaves with him.'

A copy of Dean's *Visions and Revelations*, or of Wheeler Robinson's *Christian Doctrine of Man*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

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